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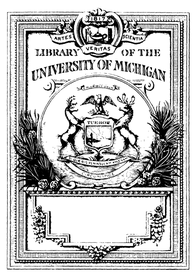
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THE

MORAL AND INTELLECTUAL

INFLUENCE OF LIBRARIES

UPON

SOCIAL PROGRESS.

An Address delivered before the New York Historical Society, on its Sixty-first Anniversary, Tuesday, November 21, 1865.

BY

FREDERIC DE PEYSTER,

President of the Society.

NEW YORK:

Published for the Society.

M.DCCC.LXVI.

At a ſtated meeting of the NEW YORK HISTORICAL SOCIETY, held in its Hall, on Tueſday evening, November 21ſt, 1865, to celebrate the 61ſt Anniverſary of the founding of the Society:

The Addreſs was delivered by the Preſident of the Society, FREDERIC DE PEYSTER, ESQ.; the ſubject being, THE MORAL AND INTELLECTUAL INFLUENCE OF LIBRARIES ON SOCIAL PROGRESS.

On its concluſion, the Rev. SAMUEL OSGOOD, D. D., after ſome remarks, ſubmitted the following reſolution, which was adopted:

RESOLVED, That the thanks of the Society be preſented to its Preſident, FREDERIC DE PEYSTER, ESQ., for his inſtructive and intereſting diſcourſe before the Society this evening, and that a copy be requeſted for its archives.

A true extract from the minutes.

ANDREW WARNER,
Recording Secretary.

Officers of the Society, 1866.

PRESIDENT,
FREDERIC DE PEYSTER.

FIRST VICE-PRESIDENT,
THOMAS DE WITT, D. D.

SECOND VICE-PRESIDENT,
BENJAMIN ROBERT WINTHROP.

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BENJAMIN H. FIELD.

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GEORGE HENRY MOORE.

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SECOND CLASS—FOR TWO YEARS.

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CHARLES P. KIRKLAND.

AUGUSTUS SCHELL, *Chairman.*
GEORGE H. MOORE, *Secretary.*

[The officers of the Society are members, *ex officio*, of the Executive Committee.]

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ABRAHAM M. COZZENS, *Chairman.*
ANDREW WARNER, *Secretary.*

[The President, Librarian and Chairman of the Executive Committee are members, *ex officio*, of the Committee on the Fine Arts.]

ANNIVERSARY ADDRESS.

MR. VICE-PRESIDENT, AND FELLOW-MEMBERS OF THE NEW YORK HISTORICAL SOCIETY:

THE ſubject which I purpoſe to conſider this evening is—*The Moral and Intellectual Influence of Libraries upon Social Progreſs*. As this ſubject is to be viewed in its ſpecial relations to our own country, and to the reſponſibilities and duties which in this reſpect are impoſed upon us, I ſhall firſt aſk your attention to ſome remarks upon the growth of certain great principles and ideas in the hiſtory of the nation, and the poſition occupied by this Republic in the ſocial progreſs of the world.

In doing this, I ſhall refer more eſpecially to ſome recent facts which it is eminently ſuitable for us, as a Hiſtorical Society, to conſider.

Since we laſt met, on a ſimilar occaſion, a year has paſſed which is indiſſolubly connected with the future welfare and happineſs of America. It cannot fail to be forever prominently conſpicuous in the annals of our country, and to hold up, not only to our own citizens, but to the people of other lands, the ſtandard of human liberty and human rights which is deſtined to wave over a world diſenthralled.

This brief period is crowded with the achievements of a mighty nation, riſing in its conſcious ſtrength to ſubdue a Rebellion at enmity with American principles and Democratic freedom, and impelled by a deep ſenſe of its imperative obligations to preſerve, at every hazard and under all emergencies, the PALLADIUM of its exiſtence, the UNION; its REPUBLICAN INSTITUTIONS, and the Supremacy of the FEDERAL GOVERNMENT throughout the length and breadth of THE UNITED STATES.

In the face of this gigantic ſtrife, of lurking treaſon in the loyal States, and of the ſympathy and material aid, which the ruling claſſes in certain portions of Europe covertly or openly extended to the States in rebellion; moſt triumphantly and effectually has the American Republic executed its firm reſolve, by the gallantry of its true-hearted people, their exhauſtleſs endurance, and their many and ſevere ſacrifices.

By the bleſſing of the SOVEREIGN RULER of the Univerſe, WHO guides the deſtinies of nations, theſe patriotic efforts, and an unflinching devotion to

duty, which "a ſenſe of juſtice" and of "a common "brotherhood" have intenſified, have maintained the cauſe of right and of freedom, and eſtabliſhed, as on a rock of adamant, the great and fundamental principles upon which this Republic reſts.

And now, in the preſence of theſe great principles and theſe glorious events, with their reſulting benefits, we are here aſſembled to celebrate our Sixty-firſt Anniverſary. Our thoughts naturally revert to theſe intereſting and important circumſtances, becauſe with them are connected the future deſtiny of our country. These reflections create a juſt and national pride which makes the American citizen ſenſible that it is a mighty nation which upholds the

"Flag of the free heart's only home!"

A brief review of the various and eventful facts which are embraced in the recent war, but more eſpecially of thoſe which relate to the preſent year, cannot fail to demonſtrate the value of their influence in every portion of this vaſt continent, where various races are ſtruggling for the bleſſings of Civil and Religious Freedom, as well as in the Old World, where ever its inſtitutions, its uſages, and its injuſtice to the maſſes come in contact with our own free, liberty-loving, and repreſentative form of Republican Government.

"The love of liberty," ſays Mr. Webſter, in his Addreſs delivered before this Society, "is a paſſion

"or ſentiment which exiſted in intenſe force in the "Grecian Republics, and in the better ages of Rome. "It exiſts now, and, firſt of all, on that portion of "the weſtern continent in which we live. Here it "burns with heat and with ſplendor beyond all "Grecian and all Roman example. It is not a "light in the Temple of Minerva; it is not the "veſtal flame of Rome: it is the light of the ſun— "it is the illumination of all the conſtellations. "Earth, air, and ocean, and all the heavens above "us, are filled with its glorious ſhining; and al- "though the paſſion and the ſentiment are the ſame, "yet he who would reaſon from Grecian liberty or "Roman freedom to our intelligent American liberty, "would be holding a farthing candle to the orb of "day."

Such a retroſpect is not taken in a ſpirit which ſeeks to depreciate inſtitutions eſſentially differing from our own, or merely to indulge a ſentiment, however juſt and proper, which derives gratification from this contraſt; but from a juſtifiable deſire to vindicate the truths and eſtabliſh the rights which have become the preſent property and the future heritage of our countrymen.

In the literature and art of every country there breathes a ſpirit which is inſpired by the patriotiſm and patriotic exploits of the people. Hiſtory, Poetry and the Fine Arts will impart freſh intereſt, and lend a grace to ſcenes which are identified with the preſent

era in our hiſtory. Time, as it rolls on, and future generations ſucceed the witneſſes who have looked upon thoſe ſcenes and participated in them, will furniſh opportunities to genius and artiſtic taſte, to render immortal every diſtinctive feature which truth can illuſtrate or imagination depict; in order fully to preſent a faithful portraiture of this eventful period.

Before I proceed to conſider, however, the operation of great Chriſtian principles which are the ſource of what are known and recognized among us as *American ideas;* I deſire to pay a merited compliment to our own State for the poſition which ſhe took and gallantly maintained during the whole of the late rebellion.

I am aware that the occurrences of the recent civil war are national in their character, and that objection may be made to their introduction in an Addreſs before an Aſſociation of a local deſignation; but it muſt be borne in mind that this Society is not excluſively a State organization. Its founders were actuated by patriotic, liberal, and enlarged ſentiments. They conſidered it to be not only their duty, but a duty incumbent on their ſucceſſors, to procure, and preſerve for hiſtorical inveſtigation and illuſtration, whatever related to the four departmental objects which were embraced in their well-conſidered deſign.

This effort on their part was ſeconded by the Legiſlature of the State of New York in 1809. In the Act which incorporated this Inſtitution, paſſed on

the 10th of February in that year, theſe ſeveral departments are deſcribed as thoſe which embrace, in the following order, "the Natural, Civil, Literary, "and Eccleſiaſtical Hiſtory of the United States in "general, and of this State in particular." Thus, this Society has a *National* as well as a *State* deſignation and character in this wide domain of literature.

The rebellion, recently ſubdued, aroſe from conflicting views, involving queſtions and principles not only connected with the United States at large, but with the alleged rights and privileges which appertained to each State; eſpecially of thoſe whoſe object was to ſuſtain the States in rebellion, in order to juſtify their attempt to ſecede, and thus to overthrow the Union.

Againſt that gigantic attempt, the State of New York—no "wayward ſiſter"—promptly met her obligations to the Union. She knew well that with the preſervation of it was bound up the national exiſtence. Both being thus imperiled, ſhe armed for the conflict, raiſed aloft the ſtar-ſpangled banner, and called upon her ſons to march to the reſcue; and to ſhow, by their valor and their devotion, their determination that the national flag ſhould wave upon every foot of land, over which the Federal Government ought, by the common compact, to be and continue ſupreme. They nobly reſponded to her ſummons, and heroically, on many a well-fought field, as in the deadly breach, maintained

her plighted faith and honor, and manifeſted their own patriotiſm and indomitable courage.

This loyal State—great in all the elements which have given her a diſtinguiſhed poſition among her ſiſter communities—will never forget her ſurviving, nor ceaſe to lament her loſt heroes! Her grief for thoſe who have periſhed on the battle-field, or by the perils of a ſoldier's life in active ſervice, finds expreſſion in a line of the Roman poet, which, in few but touching words, deſcribes the anguiſh of Orpheus, diſconſolate for the loſs of his beloved wife Eurydice—

"Te veniente die, te decedente canebat."

Inconſolable for her death, cauſed "by the bite of "a ſerpent," he deſcended to the lower world, and, by the charms of his lyre, "won the ear of Pluto" to let her return to earth, on the condition that he would not look round upon her until he had reached it. In the ardency of his love, he *looked back*, forgetful of his promiſe, and thus forever loſt

"His half-regain'd Eurydice."

But our noble State, ever mindful of the bonds which bind her and her children to the UNION, conſidered it to be a religious duty on their part to peril their lives in its defenſe, againſt foes "more "vengeful than the ſerpent's tooth." She *looked up* to the heavens above in the pious hope that thoſe of

her ſons who had fallen in the late ſtrife had there found an entrance, in the ſolemn, mortal hour; whether on the battle-field, the picket, the march, the deck, or when ſtretched on a pallet in the lonely hoſpital; by that "watch-word at the gates "of death"

——"the ſoul's ſincere deſire,
"Utter'd or unexpreſſ'd,
"The motion of a hidden fire
"That trembles in the breaſt."

She calls to mind—as who does not that has been a careful obſerver?—the repeated occurrences where the love of country has triumphed over the pangs of diſſolution; and enabled the dying volunteer, as he gathered his remaining ſtrength for the effort, to ejaculate a bleſſing upon the Union—

"Et dulces, moriens, reminiſcitur Argos."

Whilſt, however, I thus commend my own native State, I am not unmindful of the like patriotic devotion of the gallant volunteers of every other loyal State. Together they all battled for the ſame glorious Union; together the living mingle their joy for its preſervation; and together they are aſſociated in that warm ſympathy which the calamities of this ſad war have awakened in loving and loyal hearts.

That devaſtating war, which the people of all the States can now ſcan in its fearful and yet glorious reſults, was a war of opinions! It was a claſhing of

prejudices and intereſts, intenſified by local peculiarities, which led ultimately to "the irrepreſſible conflict." Now, alſo, we can calmly and more clearly eſtimate its huge proportions, the vaſtneſs of the materials required for its vigorous proſecution, and the neceſſary and innumerable appliances demanded by the rapid ſtrides, which emergencies developed in military ſcience and the "art of war."

Theſe and various other and manifold incidents are aſſociated with the crowning events which decided that conflict. How forcibly in this connection do thoſe memorable lines from "The Battle Field," by our own liberty-loving poet, apply to this deciſive reſult.

"Truth cruſhed to earth ſhall riſe again:
"The eternal years of God are her's;
"But Error, wounded, writhes with pain,
"And dies among his worſhippers."

All theſe incidents have now paſſed into hiſtory! When the materials which relate to this rebellion are fully gathered and carefully ſyſtematized, and from theſe its hiſtory is written in a philoſophical ſpirit, marked by the rare qualities which diſtinguiſhed the "Father of Hiſtory"—in imitation of Thucydides, who ſaid of his great work that it was not written "for the entertainment of the moment, but to be a "poſſeſſion forever;" with the creamy richneſs of Livy—"Livii lactea ubertas;" and, above all, with the pen of truth and the charity that "rejoiceth in

"the truth" and "never faileth," our Republican Inſtitutions may then, with a juſt and an ennobling pride, reſt their merits and their fame on this graphic, unimpeachable and immortal RECORD.

Great and glorious as are the triumphs and military proweſs of the nation, its civil hiſtory has alſo its proud record to diſplay.

In November, 1864, in the minds of many, at home and abroad, whoſe "wiſh" probably was "father to the thought," a national criſis was at hand, which might change the character of the civil war then reaching its climax. The general election on the eighth day of that month for electors of the Preſident and Vice-Preſident of the United States, was to determine whether the exiſting policy of the Federal Government was to be ſuſtained or changed.

Well might the Old World, with its antipathies and antiquated views, from *its ſtand-point*, apprehend diſaſtrous conſequences from this exerciſe of the ſupreme will of the people.

The loyal men of the country knew better the magnitude of the iſſues at ſtake, and the reſponſibility reſting upon *them*. Without clamor or tumult they depoſited their ballots, which by an overwhelming majority decided that ABRAHAM LINCOLN, their tried, ſtaunch, upright and able leader, was to retain command of the ship of State, and that ANDREW JOHNSON, equally reliable, fearleſs, true and juſt, ſhould be next in authority; a reſult that afforded concluſive aſſurance

that with the rebellion ſhould alſo periſh the cauſe of it.

This deciſive reſult is the beſt teſt that could be afforded of the mind of the people, their intelligent action and firm reſolve. Never was an imperative duty fraught with vital reſults more patriotically or conſcientiouſly diſcharged. This deciſion was a moſt ſignificant fact of the law-abiding character of the people upon whom, under God, depended the deſtiny of the nation. This event was a noble example of the Union ſentiment overlooking all minor differences and conſiderations, and it infuſed freſh vigor in the national councils.

In moral grandeur this ſcene tranſcends any recorded event in the civil hiſtory of any country in ancient or modern times! It is a proud record of republican inſtitutions in their repreſentative combination, moving harmoniouſly in concert in times of eminent peril, as they had in the times previous when the bleſſing of peace reſted on them. Juſtly may America challenge the world for a parallel!

From this commanding eminence the dawn of the coming day becomes more viſible which is to ſhed its noontide of glory upon our vaſt national territory bleſſed with univerſal freedom, ſecured to every portion of the Republic by the Conſtitutional Amendment (certain of adoption), which is the permanent extinction of ſlavery. "The liberty of Athens, and "of the other Grecian Republics, being founded in

"pure democracy," Mr. Webſter, in the Addreſs already referred to, aſſerted, "was fitted only for ſmall "States. The exerciſe of popular power in a purely "democratic form cannot be ſpread over countries of "large extent; becauſe in ſuch countries all cannot aſ-"ſemble in the ſame place, to vote directly upon laws "and ordinances, and other public queſtions. But "the principle of repreſentation is expanſive—it may "be enlarged, if not infinitely, yet indefinitely, to "meet new occaſions and embrace new regions. "While, therefore, the love of liberty was the ſame, "and its general principle the ſame in the Grecian "Republics as with us, yet not only were the forms "eſſentially different, but that alſo was wanting, which "we have been taught to conſider as indiſpenſable to its "ſecurity—that is, a fixed, ſettled, definite, fundamen-"tal law or Conſtitution, impoſing limitations and "reſtraints equally on governors and governed. We "may, therefore, inhale all the fullneſs and freſhneſs "of the Grecian ſpirit, but we neceſſarily give its de-"velopment a different form, and ſubject it to new "modifications."

Is, then, joy that the Union is preſerved, and that this "fundamental law" is to be fixed and definite, which makes no exception to limit freedom, not to find expreſſion on an occaſion like this? In the preſence of theſe deeds is it inappropriate for me, in this honored place, to rejoice that liberty at length has become univerſal by the triumph of *American ideas*; promul-

gated by the founders of our republican form of government, which in proceſs of time have worked out their own ſolution? I need not, I feel aſſured, anticipate an unfavorable judgment; for the facts ſtated furniſh no reproach but to diſloyalty, whilſt the inferences they ſuggeſt are unmingled in intention with party feeling or political bias!

But whilſt theſe ideas are entitled to all the admiration which the remembrance of their ſolemn promulgation on the 4th of July, 1776, never fails to excite; yet we ſhould never forget their original ſource, and their living inculcation by the Divine Author of Chriſtianity. In few but ſignificantly impreſſive words He defined the two great principles which were to be the baſis of the religion which He taught, and the rule of action for all thoſe who were to be gathered within its vaſt fold. Theſe were "Love to God—and to man!" Theſe two precepts are the firſt and the laſt links in a chain on which all the intermediate ones depend. He dignified human nature in His own perſon, and taught that God was no reſpecter of perſons—for He judged the heart, out of which were the iſſues of good and evil. His doctrines and teachings were deſigned for the elevation of the maſſes: therefore "the common people heard "him gladly." Such was the eſſence of Chriſtianity! It ſought to recover mankind, by its teachings and practice, from ignorance and vice to true knowledge and virtue.

The following deſcription, by Biſhop Porteus, of its tendency and reſults, is ſo admirable, that I cannot deny myſelf the pleaſure of repeating it:

"Although Chriſtianity has not always been ſo "well underſtood, nor ſo honeſtly practiced, as it ought "to have been; although its ſpirit has been often miſ-"taken, and its precepts miſapplied; yet, under all "theſe diſadvantages, it has gradually produced a "viſible change in thoſe points which moſt materially "concern the peace and quiet of the world. Its benef-"icent ſpirit has ſpread itſelf through all the different "relations and modifications of life, and communi-"cated its kindly influence to almoſt every public "and private concern of mankind. It has inſenſibly "worked itſelf into the inmoſt frame and conſtitution "of civil States. It has given a tinge to the com-"plexion of their Governments, to the temper and "adminiſtration of their laws. It has reſtrained the "ſpirit of the prince and the madneſs of the people. "It has ſoftened the rigor of deſpotiſm, and tamed "the inſolence of conqueſt. It has, in ſome degree, "taken away the edge of the ſword, and thrown even "over the horrors of war a veil of mercy. It has de-"ſcended into families, has diminiſhed the preſſure of "private tyranny, improved every domeſtic endear-"ment, given tenderneſs to the parent, humanity to "the maſter, reſpect to ſuperiors, to inferiors eaſe; ſo "that mankind are upon the whole, even in a tem-"poral view, under infinite obligations to the mild

"and pacific temper of the Goſpel, and have reaped "from it more ſubſtantial worldly benefits than from "any other inſtitution upon earth."

At the time that theſe United States ſprang into exiſtence, like Minerva, full armed, but not, like fiery Mars, heedleſſly eager for the combat, it was no ſudden impulſe that induced them to put forth that immortal manifeſto. They had been trained gradually to the adoption of meaſures which, by the peace of 1783, ſecured their independence, but which had been forced upon them by the uſurpation of the Britiſh Government and Parliament, and the indifference and neglect of the Engliſh nation to their repeated applications for redreſs. The people of this country walked in the light of civil and religious liberty, and of that freedom which was the common privilege of all.

Independence was the firſt fruit of this "Declara-"tion," and one of its nobleſt productions. There remained the fulfillment of their further promulgation, that among the "unalienable rights" enumerated in that extraordinary and immortal Document, were thoſe of "life, liberty and the purſuit of happi-"neſs."

Under the guidance of an All-Wiſe and All-Seeing Providence theſe truths, deathleſs, and pregnant with ultimate ſucceſs, were the fruit of thoſe very *ideas* which years of Colonial ſubjection had inſtilled into the minds of the leading men of the revolutionary

æra, as well as into thoſe of their progenitors, and which had been tranſmitted by them and their children from generation to generation. Theſe great truths, ſubjected to every kind of doubtful diſputation, have at length, after four ſcore and ten years of probation, become triumphant by the "fundamental law"—the Conſtitutional Amendment—which, with the abolition of ſlavery, permanently eſtabliſhes their vindication.

Thus it has happened that when the "corner ſtone" of a new political edifice was attempted to be laid, which was antagoniſtic to theſe *truths*, and to our Republican form of Government, the ſtone itſelf rebounded, and cruſhed the very "Inſtitution" which it was deſigned to perpetuate!

The ſeal of the public approbation of that memorable meaſure, when finally affixed by the dominant will of the People to the ſolemn ratification of the principles which thoſe ineſtimable truths nearly a century ſince proclaimed, is the indiſputable evidence that Liberty has become like the pure air of heaven—a univerſal boon throughout this great Republic. It will prove to be the Polar Star of America, attract to our ſhores the oppreſſed of other lands who pant for the bleſſings of conſtitutional freedom, which a powerful nation places within their reach; ſubject only to the wholeſome reſtraints of equal laws, applicable alike to *free men*.

But independently of its home influences, that in-

valuable meaſure, when it ſhall become a fundamental law of the land, will ſtimulate the Republics on this Continent, ſtill lying in the darkneſs which is not yet irradiated by the light of Civil and Religious Freedom, to follow in the footſteps of this Great Republic, and ſtrive to imitate her ſucceſsful career.

How forcibly does this glorious conſummation recall to mind the joy of the Jews, after the Decree of Cyrus had reſtored them to liberty and their homes, with permiſſion to rebuild their City and Temple, when "the captivity of Zion" was ended.

When this news was made known to them, they are repreſented to have been "like them that dream;" like as were the inhabitants of the Grecian cities when Titus Quintius Flamininus, by proclamation, reſtored them to liberty, to exemption from taxes, and the privilege of living according to their own laws.

This occurred at the time of the Iſthmian Games, about one hundred and ninety-ſix years before the Chriſtian æra. The Romans were feated to behold them—multitudes from all Greece being there aſſembled, a herald went into the circus to announce the games, none but the Roman general knowing what was to follow.

Silence being obtained, the herald ſolemnly pronounced the following brief but terſe proclamation:

"Senatus Romanus et T. Quinctius, Imperator, "Phillippo rege Macedonibusque devictis; liberos, "immunes, ſuis legibus eſſe jubet Corinthios, Pho-

"cenſes, Locrenſeſque omnes, et Inſulam Eubœam, "et Magnetas, Theſſalos, Perrhæbos, Achæos, "Phthiotas."

The Roman Senate and T. Quintius, the General, having vanquiſhed King Phillip and the Macedonians, do ordain that the Corinthians, Phocians, all the Locrians, the Eubœans, the Magneſians, Theſſalians, Perrhæbians, Acheans and Phthiotians, ſhall be free, be delivered from all taxes, and live according to their own laws.

Livy relates the impreſſion which this generous act produced on the aſtoniſhed Grecians in a manner affecting as it is natural, and in a part of his remarks in words almoſt identical with thoſe of King David in the hundred and twenty-ſixth Pſalm. "This proclama-"tion of the herald being heard, there was ſuch "joy that the people in general could not com-"prehend it. Scarcely could any perſon believe "what he had heard. They gazed on each other, "wondering as if it had been *ſome illuſion, ſimilar* "*to a dream;* and although all were intereſted in "what was ſpoken, none could truſt his own ears, "but inquired each from him who ſtood next to him "what it was that was proclaimed. The herald was "again called, as each expreſſed the ſtrongeſt deſire "not only to hear, but ſee the meſſenger of his own "liberty: the herald therefore repeated the proclama-"tion." I now quote from the original—"Tum ab "certo jam gaudio tantus cum clamore plauſus eſt

"ortus, totiesque repetitus, ut facile appareret, nihil "omnium bonorum multitudini gratius quam *Liberatorem* effe." When by this repetition the glad tidings were confirmed, there arofe fuch a fhout, accompanied with repeated clapping of hands, as plainly fhowed that *of all good things none is fo dear to the multitude as Liberty!*[1]

Well might Cicero exclaim, "O! nomen dulce "libertatis! O! jus eximium noftræ civitatis!"[2]

Thefe reminifcences of the paft are vividly repeated in the recent occurrences of our day. The "Emancipation Proclamation" and the martyrdom for Liberty of Abraham Lincoln, have made his name imperifhable as hiftory itfelf. To ufe his own words, he was "with malice towards none; with charity for "all; with firmnefs in the right, as God gives us "to fee the right."

The efforts of his fucceffor, in a like libertry-loving fpirit, hold out the expectation that Andrew Johnfon may with greater force be confidered, in the words which Cicero applied to Virgil, and Virgil, in the Æneid, to Iulus—"Magnæ fpes altera Romæ." For to him is now committed the arduous talk of carrying into effect the recommendations of his illuftrious predeceffor, which were "to finifh the "work we are in; to bind up the nation's wounds; "to care for him who fhall have borne the bar"tles, and his widow and orphans; to do all "which may achieve and cherifh a juft and a

"lasting peace among ourselves and with all na-
"tions."

When this work is done, and the Union is restored to its true equipoise, when liberty is made secure by Constitutional law, and the bitterness of the past is removed by such influences as spring from the teachings of the martyred Lincoln, then shall all America be enabled fully to respond to the sentiments of the great Roman orator, "O! sweet name of Liberty! "O! unparalleled right of our country!"

The object of introducing this historical illustration is not only to trace the deep-rooted sentiment of liberty, whose fibres penetrate the inmost recesses of the human heart, in all classes and among all races; but to show also the beneficial results which flow from a generous and wisely liberal policy.

The reconstruction of the States recently in rebellion calls for magnanimity in action and wisdom in execution of the plans to be devised, which shall restore harmony among all the States, strengthen anew the bonds of a common Union, and guard with precautionary and judicious measures the restored rights of the Freedmen.

In these latter respects the course of Flamininus presents an instructive lesson, deserving the attention which that lesson invites. "His conduct," remarks Dr. Anthon, in a brief sketch which the learned professor has given of Flamininus, "throughout these "memorable transactions was marked by a wisdom,

"moderation and liberality seldom found united in a "victorious Roman general. He was thus the means "of protracting the independence of the Greek States "for half a century longer."[3]

When Flamininus had settled the affairs of Greece, he prepared to return to Rome (194 B. C.) Before leaving Corinth for this purpose, he withdrew his garrisons from all the Grecian cities, and finally carried out the provisions of his proclamation. Immunity from taxation was included in those provisions, but such an immunity, where representation exists, is not applicable to our American States. Deputations from those cities assembled to take an affectionate leave of him. The Senate, on his return to Rome, decreed him a triumph of three days. The people received their General and his victorious army with great acclamation. In the rear of the triumphal procession followed the Roman prisoners, who had been sold by Hannibal in the second Punic war, as slaves, and who had obtained their freedom by the gratitude of the Greeks, for the benefits which they had received from Flamininus.

The Achæans alone are represented as having paid one hundred talents for the liberation of twelve hundred of those very prisoners from slavery. We may justly assume that where these Greeks participated in those considerate and benevolent measures of the Roman general, the other cities were not backward in largely assisting in the gratifying spectacle which, on

thoſe three days, was preſented to the martial and imperial city of Rome, by the reunion with its citizens of the victims of the great Carthaginian.

In our day, under the influences of Chriſtian kindneſs and a common brotherhood, we may reaſonably expect that a like diſcerning policy in the ſettlement of the various differences of opinion, and the reconcilement of claſhing intereſts and prejudices, which prevail in ſome of the States, may reſult in more ſtrongly cementing the Union of all.

The "truths," so long dormant, whoſe very exiſtence was queſtioned, and whoſe growth was deemed impracticable, have by their own innate virtue and vital power become, at length, not only "ſelf-evi-"dent," but already productive of exhauſtleſs good. What Lord Coke said of "Right," in its legal acceptation, may be now ſaid of each right which theſe truths have eſtabliſhed:—"that it was of ſuch high "eſtimation that the law preſerveth it from death and "deſtruction; trodden down it may be, but never "trodden out."

The earneſt and patriotic men of 1776 ſpake well and truly when they pronounced theſe "rights" *unalienable!* Trodden down they have been, but never trodden out. They have proved to be like the bag of *muſtard ſeed* ſent by Alexander the Great to Darius, in return for his barrel full of *ſeſame*. According to eaſtern tradition, the active energy of the former made it as apt "an emblem of the good as the ill." It

indicated the energy and the biting courage of his ſoldiers: the more they were *preſſed* the more fiery were the qualities which the "conflict" produced; whilſt the "ſeſame" indicated the *numbers* whom Alexander vanquiſhed.[4]

Theſe ſame truths have been characterized as "glit-"tering generalities." Time has ſhown them to be brilliant realities, pregnant with untold advantage to our own nation; fraught with hope and promiſe to the multitudinous populations of both worlds, and capable of ſecuring by the one the fulfillment of the other.

The developments which gradually led to a full recognition of theſe ſolemn verities, "vindicate the "ways of God to man." But, like all precious and eagerly ſought-for acquiſitions, they have been obtained by courageous and perſiſtent efforts. In the recent ſtruggle, what libations of kindred blood have been made to ſecure peace with freedom! What wounds and mutilated limbs, and perſonal ſufferings, have reſulted from the heroic devotion of a loyal people! What ſacrifices of health and wealth to inſure victory! Theſe ſadden the heart by recollections which alſo oppreſs the memory; but they furniſh us with the aſſurance that no ſimilar calamity will again affail our now diſenthralled country.

Now, that this advance has taken place in our ſocial ſyſtem, we can more fully contemplate the cauſes which occaſioned it, and thus we are enabled to trace its origin in the large proprietary claſs, which con-

trolled the action of the South and guided its movements. Without formal titles of distinction, this class enjoyed all the essentials of a landed aristocracy; they held the intermediate class, known as "the poor whites," in political subjection; and having made labor disgraceful to the white and the only proper employment of the lowest class, the black; the contrast between the higher and this menial condition rendered the degradation of the poor whites a political consequence; because, though nominally the equals of the lordly planters, virtually they were but as serfs, in all political matters.

Class domination governed social intercourse, and class conservatism clung to a system that dreaded the results of ideas, which inculcated the influential operation of those popular elements of power, inherent in the rights that made men equal in the eye of the law; and further, when thus encouraged, was destructive of the tendencies which virtually had their origin in feudalism.

Coleridge is reported to have said that "the free "class in a slave State is always, in one sense, the "most patriotic class of people in an *empire;* for their "patriotism is not simply the patriotism of other "people, but an aggregate of the lust of power, and "distinction, and supremacy."[5]

What was the object of this free class in the recent rebellion but to build up "an empire," based on the irredeemable slavery of the black race, upon

whole talked toil it was to fubfift? What the tendency of the rule of their chofen chief, but the erection of a military defpotism? And what the aim of both, but the threefold "luft" fo aptly defcribed by the acute and philofophic Coleridge?

It is faid of Julius Cæfar, "that he had frequently in his mouth a verfe of Euripides, which "expreffed the image of his foul, that, if right and "juftice were ever to be violated, they were to be "violated for the fake of reigning. This was the "chief end and purpofe of his life—the fcheme that "he had formed from his early youth—fo that, as "Cato truly declared of him, he came with lobriety "and meditation to the fubverfion of the Republic."[9]

The *coup d'état* that overthrew the French Republic, and founded in its ftead the prefent empire, was the refult of a *Napoleonic idea*, fuggefted by the mind of the great Julius. Had the boaſted "chivalry of "the South," identical with the dominant clafs to which I have adverted, and which, at the facrifice of *right* and *juſtice*, madly plunged the fo-called "Confederate States" into rebellion, fucceeded in the attempt, the *form* of a Republican Government, affumed for the occafion, would fpecially have been merged in fuch "an "empire," as Coleridge intimated, with that of France, doubtleſs, as its model, and its ruler an ally. His declared anxiety for the welfare of Mexico, its neighbor, would have as truly fympathized with the *idea* as that on which this new empire was avowedly baſed!

A few months previous to the ſuggeſtion of Coleridge, upon which I have commented (January 4, 1833), he made the following remarkable prognoſtication, which, had its concluſion been equally correct, would have been juſtly conſidered an extraordinary prediction. "Naturally," he obſerved, "one would "have thought that there would have been greater "ſympathy between the northern and north-weſt-"ern States of the American Union, than be-"tween England and the ſouthern States. There is "ten times as much Engliſh blood and ſpirit in New "England as in Virginia, the Carolinas, &c. Never-"theleſs, ſuch has been the force of the intereſts of "*commerce*, that now, and for ſome years paſt, the "people of the North hate England with increaſing "bitterneſs, while, among thoſe of the South, who are "Jacobins, the Britiſh connection has become popular."

His concluſion was that the American Union had no centre, and that it was impoſſible now to make one. "In fact, the Union will be ſhaken almoſt to "diſlocation whenever a very ſerious queſtion be-"tween the States ariſes."[7]

Time, as we have ſeen, has teſted this very queſtion. That the Union has a "centre," and adequate centripetal and centrifugal forces, has been ſhown under circumſtances of the *moſt ſerious* character. It has demonſtrated that, like his countrymen in general, the inherent power of the American Republic was by him erroneouſly eſtimated.

There exiſt reaſons to ſhow logically, as well as "naturally," that the cauſe for this very *ſympathy* aroſe, not only from mere intereſt, but alſo from a ſentiment which the boaſted ſpirit of chivalry had created, and which the ſpirit of the times has compulſively aſſuaged.

It is well known that the much-vaunted *Southern chivalry* had created a ſentiment of ſuch conventional force that it governed public opinion, and ſubjected the local laws to its "higher power." Its emblems were the *piſtol* and the *bowie-knife!* The ſpirit of chivalry in the "dark ages," doubtleſs, did, in very many caſes, exert a wholeſome reſtraint. But after the dawn of modern hiſtory, a better civilization was introduced, and events have ſhown that ſocial progreſs advanced more ſurely and beneficially where divine and human laws were made obligatory.

"I confeſs," ſaid Dr. Arnold of Rugby, "that if "I were called upon to name what ſpirit of evil pre-"dominantly deſerved the name of *Antichriſt*, I ſhould "name the SPIRIT OF CHIVALRY—the more deteſtable "for the very guiſe of the 'Archangel ruined,' which "has made it ſo ſeductive to the moſt generous ſpirits, "but to me ſo hateful, becauſe it is in direct oppoſi-"tion to the impartial juſtice of the Goſpel, and its "comprehenſive feeling of equal brotherhood, and "becauſe it ſo foſtered a ſenſe of honor, rather than a "ſenſe of duty."[8]

The colonial ſettlements on our Atlantic border

were made by races chiefly of Anglo-Saxon descent. In a general sense, they were lovers of freedom, of distributed power, and conscious of the right; but from bigoted views, political bias, and their mischievously consequent prejudices, they were often forgetful of the claims of "equal brotherhood," and cherished a false sense of honor that, as Arnold further alleged, "was incompatible with the highest virtue of which "man is capable, and the last at which he arrives—a "sense of justice;" setting up—when the spirit of chivalry, which he often called feudality, prevailed—"personal allegiance to the Chief above allegiance to "God and law!"[9]

Between the southern and eastern colonies on our Atlantic border decidedly marked characteristics existed, resulting from differences in opinion and peculiarities of temperament. It is not my purpose to expatiate upon these distinctions; I can now only notice their existence. Political views on the one side, and hereditary influences on the other, with bigoted opinions and personal considerations on both, often made them forgetful of the claims of "equal brotherhood," and "a sense of justice;" whatever may have been their actual or pretended support at other times of that which each, in fact, deemed "a sense of duty."

These observations are now more directly applied to the former colonies, because of their early and known aristocratic proclivities. Had the schemes of colonization planned in the time of Elizabeth been carried

into effect, they would have become in fact feudal principalities, and the idea have been practically realized which is ſuggeſted in the Dedication of the Fairy Queen, wherein Spenſer deſcribes Elizabeth, "by the Grace of God, *Queen of England, France and* "*Ireland—and Virginia.*"

At that time "Virginia" embraced a region which contained within its limits moſt of the Southern States, as appears from the grant made to Sir Walter Raleigh, which gave alſo prerogatives and juriſdiction of a vice-regal character, with an extent of territory almoſt indefinite.

The ruling claſſes of England have always ſympathized with the deſcendants of theſe ſouthern coloniſts. Both claimed to belong to that "chivalric" order which conſidered labor the badge "of the lower "claſſes," and both regarded themſelves as "fruges "conſumere nati." With the Britiſh government was the feeling of national and commercial rivalry. It had no wiſh to ſee "the poſſible deſtiny of the Uni-"ted States of America—as a nation of a hundred "millions of freemen—ſtretching from the Atlantic "to the Pacific, living under the laws of Alfred, and "ſpeaking the language of Shakeſpeare and Milton," which Coleridge added, is "an auguſt conception!" He aſked, "why ſhould we not wiſh to ſee it real-"ized? America would then be England viewed "through a ſolar microſcope—Great Britain in a "ſtate of glorious magnification."[20]

The intereſts of the commercial community of England inclined them, during the recent rebellion, to favor meaſures deſtructive of ſimilar American intereſts—"recte," "aut quocunque modo." Theſe influences, and a deſire to ſee the United States diſmembered, conjointly induced an ancient nation, whoſe boaſt was that its flag "has braved a thouſand "years," to grant, on the earlieſt pretext, belligerent rights to ſouthern rebels, to furniſh them with material aid, and ſo to conſtrue their international laws as to make them inſtrumental in deſtroying, firſt, the commerce of a youthful competitor, and then its ſtrength—its Union. At the ſame time it pretended to practice good faith, diſpenſe impartial juſtice, and obſerve a ſtrict international comity!

In the Stadium, among the Greeks, a *white line* marked out the ground to be run over, on which the competitors in the Iſthmian games were to keep their eyes. Thoſe who deviated from the courſe within this line ran unlawfully, and though they firſt reached the goal, were therefore not crowned. England has long been running in the conteſt with America for commercial ſupremacy on a *line marked out by herſelf*, and recently, in order to obtain the coveted prize, violated her good faith, ſacrificed her "ſenſe of "juſtice," and, inſtead of fairneſs, uſed deception, by *running unlawfully*. In the face of open day ſhe unbluſhingly pretends to have obſerved the ſtrict rules of the game, and this, too, in order to avoid *a forfeit*.

Her conduct reminds me of the anſwer of Diogenes when urged to deſiſt from his labors on account of his age: "Εἰ δολιχὸν ἔδραμον, πρὸς τῷ τέλει ἵδει με ἀνῦσαι καὶ μὴ μᾶλλον ἐπιτεῖναι;" If I have run long in the race, will it become me to ſlacken my pace when come near the end: ſhould I not rather ſtretch forward? That is as if he had ſaid κατὰ στοπόν, *along the line*, and according to the ſtrict rules of the courſe!"

Had England been as honeſt as the old cynic philoſopher, ſhe would have avoided the reſtitution which in time ſhe will be aſhamed to withhold, or be compelled of her own accord to make, in order to prevent others from adopting a courſe fatal to her own intereſts, on pretexts as flimſy as her preſent weak endeavor to defend a wrong.

Southey, in his "argument" prefixed to his Poem entitled "The Poet's Pilgrimage to Waterloo," contends that "upon the great ſcale, the human race "from the beginning has been progreſſive," and that "never was a victory ſo important to the beſt hopes "of human nature" as the battle there "won by "Britiſh valor," which left England "at leiſure to "purſue the great objects of bettering her own con-"dition and diffuſing the bleſſings of civilization and "Chriſtianity."

It has been the misfortune of the government of that country, in the attempt to accompliſh theſe objects, to mingle the one with the other; ſo that, in diffuſing theſe bleſſings, the deſire to better her

"condition," ſeems to have had the controlling influence. At times England appears wholly to have omitted the latter duty, in order to accompliſh that which ſhe deemed moſt profitable for her "condition." Our civil war has furniſhed abundant evidence of this ſtrong propenſity on her part!

It may be ſafely, I think, alleged, that more has been accompliſhed by America, during the paſt four years, to advance ſocial progreſs, than has been effected by England during the long interval which has elapſed ſince her memorable battle was fought. Her foreign policy has, during that period, ſought to advance, oſtenſibly, the bleſſings of civilization and Chriſtianity; while circumſtances have ſhown that, in the effort, her commerce and love of acquiſition have brought, upon the people and lands embraced in her projects, bloodſhed, the encouragement of vicious indulgences, and a ſtrong diſtruſt of her deſire to better their "condition" by any ſacrifices detrimental to her own, without the admixture of ſiniſter means for ſelfiſh purpoſes.

It is ſcarcely neceſſary to ſtate the circumſtances which juſtify this view of the improvement ſhe has made of the "leiſure" to which Southey adverts. It is ſufficient for my purpoſe to introduce, as an inſtance, the courſe ſhe purſued while the United States was engaged in putting down the rebellion againſt its government—the moſt formidable attempt of the kind in modern hiſtory. Had the

aristocratic and other influential classes in England looked with as much favor upon the much-needed reforms at home—to the claims of the unrepresented portions of her population, who are clamorously demanding to be heard by their representatives in the national councils—and to the rederefs of the fore evils which prefs with cruel infliction upon her lowefe and mofe degraded claffes, as they did upon the efforts of the Englifh government to aid that rebellion, they could not have failed to have accomplifhed much for the better condition of England herfelf, and with much better fuccefs than has refulted from Britifh interference with the attempt fuccefsfully made by the United States to enforce fubmiffion to the fupremacy of their government. The principal point in which, in my view, England is diftinguifhed from the United States, is that in England there is among the ruling claffes a want, not of kindnefs towards, but of fympathy with, the laboring claffes. Well did Sergeant Talfourd exclaim, juft as he fell in death, "That which is wanting to bind together the burfting bond of the different claffes of this country, is, not kindnefs, but fympathy." It is in this fympathy with the lowefl claffes of the people that the United States pre-eminently excel.

I fubmit thefe remarks in no captious fpirit, but as in ftrong contraft with the "objects and duties" to which Soutfey refers; and I ftate with pride and a conficiouinefs of the truth, that our repub-

lic, by its noble and resolute course, has done more for the future of our race and its social progress than has, during the present century, been accomplished by England and France conjointly; and this through instrumentalities demanding immense sacrifice of life, of treasure and domestic happiness, accompanied with a skill in the direction of public affairs and a devotion to her interests unsurpassed in the history of any other country.

I am not, however, insensible to the true glory and greatness of England: Besides her common law, her language and literature, America has enjoyed the benefits of the examples furnished by Hampden and Sidney, to enlarge and enforce principles of republican and constitutional liberty; and of Clarkson and Wilberforce, in their philanthropic efforts to "blot the "accursed word of slave"[12]—all with joint claims to

> "The equal honor of enduring fame!"

I am not forgetful of the virtues, learning, refinement and piety of multitudes among the people of England. In this same poem, Southey's encomium upon them is well deserved and just:

> "There, under Freedom's tutelary wing,
> "Deliberate courage fears no human foe;
> "There, undefiled as in their native spring,
> "The living waters of Religion flow;
> "There, like a beacon, the transmitted light
> "Conspicuous to all nations burneth bright."

At the same time we may well claim that *here*, rather than *there*, are realized his other words:

"From bodily and mental bondage," *here*
"Hath Man his full emancipation gained;
"The viewleſs and illimitable air
"Is not more free than thought; all unreſtrained
"Nor pined in want, nor ſunk in ſenſual ſloth,"
Here "may th' immortal mind attain its growth."

The political diſcuſſions which engaged the attention of the Engliſh Colonies a century ſince, and increaſed in intenſity until the ſeparation from the mother country was effected, ſeem to have impreſſed the minds of thoughtful men in England with the exiſtence of the peculiar traits of American character. The lectures delivered by Dr. Prieſtley, during the laſt half of the preceding century, on "Hiſtory and General Policy," firſt appeared from the preſs in 1788, when America had taken her poſition among the nations of the earth. In his forty-third lecture, delivered many years previouſly, he expreſſed the opinion that, in the monarchical States of Europe, it was "highly improbable that any "form of properly equal government ſhould be "eſtabliſhed for many ages;" but that "on the "contrary, in North America there ſeems to be no "proſpect of the peaceable eſtabliſhment of any form "of government, beſides one in which the rights of "all ſhall be equal."

In the preceding pages the progreſs of *American ideas* has been ſhown, and alſo that their full recognition was accompliſhed by the reſults of the recent Rebellion.

In bringing to a close the consideration of the events to which I referred in the opening of this address, and which have taken a wider range than I designed, but which the nature of the subject demands, we arrive at the conclusion of the correctness of that leading truth which Niebuhr, one of the greatest of modern historians, thus philosophically states: "As in "organic beings the most perfect life is that which ani- "mates the greatest variety of numbers; so among "States, that is the most perfect in which a number of "institutions, originally distinct, being organized, each "after its kind, into centres of national life, form a "complete whole." This leading principle in his science is fully exemplified in the formation of the American Republic, with its Federal Government. The idea is embodied in our national motto, "E Plu- "ribus Unum."

In view of these incomparable results in our past history, and with these glorious prospects before us, I now pass to the special consideration of the influence of Libraries upon our future social progress, in order to present to you the design of "The Historical Mu- "seum," which is intended to be erected in the Central Park in this city, under the auspices of this Society, pursuant to an Act of the Legislature of the State, under circumstances so favorable, and with such liberal and extensive appliances, as to promise great and lasting benefits to the social interests not only of our City and State, but of the United States in general.

The act referred to is entitled "An Act to Im-"prove the Central Park in the City of New York," was paſſed on the 25th of March, 1862, ſubmitted to the Commiſſioners thereof on the 10th of April following, and is here introduced in order that the nature of the "appropriation" to this Society, with its privileges, qualifications and proviſions, may appear in the very words employed for the purpoſe:

The People of the State of New York, repreſented in Senate and Aſſembly, do enact as follows:

§ 1. The Commiſſioners of the Central Park in the city of New York, are hereby authorized to ſet apart and appropriate to the New York Hiſtorical Society, the building within ſaid Park heretofore known as the New York State Arſenal, together with ſuch grounds adjoining the ſame as the ſaid Commiſſioners may determine to be neceſſary and proper for the purpoſe of eſtabliſhing and maintaining therein by the ſaid ſociety, a muſeum of antiquities and ſcience, and a gallery of art.

§ 2. The expenſe of arranging and fitting up of the ſaid arſenal building for the uſe and purpoſe aforeſaid ſhall be borne by the ſaid New York Hiſtorical Society, and the ſaid ſociety ſhall have the right, at its own expenſe, to add to, enlarge, or if need be, to take down the preſent building, and erect another on the grounds ſo ſet apart and appropriated; the plan of ſuch addition, or new building, having been firſt ſubmitted to, and approved by the Commiſſioners of the ſaid Park.

§ 3. The muſeum and gallery contemplated in the firſt ſection of this act, when ſo eſtabliſhed, ſhall be acceſſible to the

public under proper regulations, to be adopted by the ſaid ſociety, approved by the ſaid Commiſſioners, and not inconſiſtent with the proper adminiſtration and management of the ſaid Park.

§ 4. The evidence of ſetting apart and appropriation of the ſaid arſenal building and grounds within the ſaid Park, to the ſaid New York Hiſtorical Society, for the purpoſe aforeſaid, ſhall be a reſolution to that effect, adopted by the Board of ſaid Commiſſioners, duly acknowledged by its Preſident, and recorded in the office of the Regiſter of the city and county of New York.

§ 5. If the ſaid New York Hiſtorical Society ſhall ſo eſtabliſh their ſaid muſeum of antiquities and ſcience, and gallery of art, then, ſo long as they ſhall continue there to maintain the ſame, they ſhall occupy and enjoy the ſaid building and grounds thus ſet apart and appropriated to them for the purpoſe aforeſaid, free from any rent, aſſeſſment, or charge whatever therefor, and if the ſaid ſociety ſhall at any time hereafter, for any cauſe, diſcontinue their ſaid muſeum of antiquities and ſcience, and gallery of art, in the ſaid arſenal building, or on the ſaid grounds, then the ſaid arſenal building, and any building whatever erected under the proviſions of this act, and the ſaid grounds before ſet apart and appropriated, ſhall revert to the ſaid Central Park for the general purpoſes thereof; but the ſaid ſociety ſhall in ſuch caſe be permitted to remove therefrom the ſaid muſeum of antiquities and ſcience, and gallery of art, and all its other property.

§ 6. The Legiſlature may at any time alter, repeal, or amend this act.

§ 7. This act ſhall take effect immediately.

The above enactments furniſh gratifying evidence

of the intereſt manifeſted by the Repreſentatives of the People of this State in the progreſs and uſefulneſs of our Society, and the endeavour to accompliſh the important ends which they have in view. The ſame appreciative eſtimate of the general deſign of this inſtitution had been ſhown on previous occaſions, when application was made for legiſlative aſſiſtance, either for its extrication from a burthenſome debt or for more available efforts to enable it to gather and preſerve materials for hiſtoric reſearch and illuſtration, as alſo to reſcue from oblivion and the "tooth of Time" the periſhable records of our National, State and municipal hiſtory.

It will be noticed that the Act in queſtion deſignates the location of The Hiſtorical Muſeum in the Central Park, and contemplates the ſetting apart by the Commiſſioners of adequate grounds for its purpoſes. It makes it incumbent upon the Society to obtain the approval by the Commiſſioners of the plan of the propoſed building; but ſuch appropriation and ſuch approval impoſe duties as obligatory upon the Commiſſioners for their due and prompt performance, as are the obligations reſting upon the Society by the precautionary meaſures which the Legiſlature has taken in regard to the proper diſcharge of all the conditions impoſed on them.

This Act was communicated, as has been ſtated, to the Commiſſioners on the 10th of April, 1862, and the Reſolution which the Legiſlature required the

Commiſſioners to execute and record, as evidence of the authorized appropriation by them of grounds adequate for the purpoſes of the Society, was executed on the 3d of October, 1865, and recorded in the Regiſter's office in this city on the 16th of the ſame month—but a little over a month ſince.

To their Executive Committee the Society delegated the power to appoint a Building Committee, whoſe duty it is to procure and lay before the Committioners the required plan of the building to be erected on the ſite above deſignated, or of the alteration of the "Arſenal Building;" either of which the act permits. As it was deemed expedient, however, ſoon after the act was obtained, to aſcertain the coſt, in either contingency, upon the adoption by the Committioners of a plan, before ſolicting the neceſſary ſubſcriptions; a General Chairman and the fifteen ſubcommittees were appointed to collect the ſame, which were to be paid over to the Treaſurer of the Society; and they were inſtructed not to proceed until ſuch plan was approved and eſtimates obtained.

For myſelf, as ſuch General Chairman, I aſſert, and with a full conviction of the correcteſs of the aſſertion, that, had the ſubſcription-committees been permitted during the year 1864 to proceed with the diſcharge of the duties aſſigned them, ſuch was the proſperity at that period exiſting in this city, notwithſtanding the war then raging, that the adequate ſum could have been collected, and the building commenced.

But, now that the grant of the land is obtained, in anticipation of the action of committees, who, it is to be hoped, will ſoon be in a poſition to enter upon the diſcharge of their important duties, by the early action of the Commiſſioners, I have ſelected the ſubject, to which I now invite your further attention, as one in connection therewith, and alſo as one of the greateſt importance to the future operations and uſefulneſs of this Society. This enables me practically to preſent to you and the friends of this inſtitution the reſults of ſimilar efforts in times anterior to as well as during the preſent age, in order to ſtimulate the liberality of thoſe who are intereſted in theſe departments of ſcience, literature and the arts, to ſecure the benefits which are thus to be placed within the reach of the public at large.

No one will queſtion the deſirableneſs of eſtabliſhing in every community depoſitories of the treaſures of literature, ſcience and the arts, and more eſpecially in concentrating theſe in a city like ours, which is the commercial emporium of the New World. With the degree of culture which the members of an aſſociation like this are preſumed to poſſeſs, they cannot but be deeply impreſſed with the neceſſity of eſtabliſhing ſuch depoſitories for the intellectual and ſocial improvement of the people.

But in this, as in all ſubjects, there are ſpecial aſpects, which preſent themſelves only after diligent

ſearch and inveſtigation, and which are yet too important to be overlooked.

By libraries, in this addreſs, are to be underſtood depoſitories of literature, ſcience and art; in ſhort, of all the products of intellect and imagination which can be brought together for the pleaſure and inſtruction of man. In deſignating the intended building to be erected in the Central Park as "THE HISTORICAL "MUSEUM," I but follow the authority of the beſt lexicographers, who define a muſeum as a repoſitory of natural, ſcientific and literary curioſities: a place for the muſes or for ſtudy; and this deſcription is the ſame as that comprehended in the Greek word from which it is derived. In conſidering the relation of theſe to *ſocial progreſs*, the moſt ſatisfactory method, and the one moſt in harmony with the character of this Society, is undoubtedly the *hiſtorical method*. This, then, is the method which, in the treatment of this ſubject, I ſhall adopt.

It would be impracticable for me, on this occaſion, to enter upon the details connected with American libraries, nor, indeed, is it neceſſary; for theſe have been to a great degree inveſtigated in the ſeveral able works publiſhed on this ſubject.

In theſe publications the reading public will find full and ſatisfactory details given in a clear and explanatory manner. The increaſing number of theſe libraries furniſh facts full of intereſt to us, and to the generations to ſucceed us, and bear teſtimony to the

beneficial reſults which cannot fail to flow from this widely-ſpreading ſtream, which is to bleſs with its preſence every portion of our country.

As to our own collections in this Library in which we are aſſembled, rich in all the materials of American hiſtory, and ſo often deſcribed and ſo highly appreciated by ſtudents of hiſtory, it would on this occaſion be a work of ſupererogation for me to attempt to ſpeak in a manner correſponding with their value and importance. Books, manuſcripts, maps and charts, as well as the treaſures of antiquity, of ſcience and of art, in each and all the departments of our varied collections, the gradual accumulations of hiſtoric wealth, have been and are pouring in on us, and furniſh demonſtrative proof of the incapacity of this edifice for their proper reception and arrangement.

In leſs than the lapſe of a decade the preſent building, which, at its dedication, was deemed ample for its deſign, is furniſhing evidence of the neceſſity of the new ſtructure which it is our intention to erect in the Central Park, and which the preſent and proſpective growth of this aſſociation imperatively calls for.

This hall and the galleries above will be required for the purpoſes to which they are now applied, with the exception of the antiquities, the Audubon drawings and collection of paintings, which can be much more appropriately arranged in the Hiſtorical Muſeum when that is made ready for their reception. Here is the proper place to keep the books, manu-

ſcripts and charts which relate to American hiſtory, and thoſe eſpecially which relate to our city and State. To the ſtudent in this field of hiſtorical reſearch, theſe latter collections furniſh what is deſcriptively known as a "*Working* Library." The muſeum, in its amplitude, will embrace a wider and more extenſive field, which requires in compariſon accommodations on a *coloſſal ſcale*.

The ſpirit of the age commands us to *march forward*. Advance *we muſt!* we *cannot* remain *ſtill!* That is ſtagnation—and ſtagnation is death. Let us bear in mind the motto of our great State—"Excel-"ſior." To keep pace with this onward march we muſt riſe *higher* and for *loftier* ends.

This city is expoſed to the vices of the great cities abroad which immigration introduces. To counteract the evils, which irreligion, folly and wickedneſs have thus tranſplanted, it becomes our duty to control their effects, and then eradicate them, by being prepared to ſtem this flood and make it ſubſervient to the purpoſes which miniſter to ſocial progreſs. Theſe combined reſults of ſuch paramount influence and intereſt in their wide and beneficial operation have led me to ſelect the ſubject which I am now to ſubmit for your ſpecial conſideration, in the hope that it will not only greatly promote the future welfare of our Society, but have a benign effect upon the preſent generation and upon the generations to ſucceed it.

The fact of ſocial progreſs carried on by inevitable laws, and conſtituting God's plan in hiſtory, may be ſaid to be a modern diſcovery. It is even now very imperfectly underſtood. Vico[13] was the firſt who attempted to elaborate a ſcience of this progreſs, and has left ſome moſt valuable materials for thoſe who ſucceed him in the ſame field. Fichte,[14] Schelling[15] and Hegel,[16] have conſtructed ſtupendous ſyſtems of thought, which are likely to have little permanent influence upon ſpeculations on this ſubject. The moſt maſterly attempt, ſo far, and that which is at preſent moſt influential, is the materialiſtic ſyſtem of Auguſt Comte.[17] While we may not accept the theories of any of theſe profound thinkers as to the laws by which ſocial progreſs is governed, they clearly eſtabliſh the fact of ſuch progreſs, and ſhow that it comes within the domain of fixed and definite law. The thought of our time is ſtill ſtriving to give ſcientific preciſion to this fact, which is obſcurely hinted at even by the ancient poets, who ſang of the progreſs of the world to a returning golden age. Tennyſon has given expreſſion to this in thoſe remarkable lines:

"I doubt not through the ages an increaſing purpoſe runs,
"And the thoughts of men are widened in the proceſs of the ſuns."

Without attempting to analyze the admitted facts of this progreſs, it is only neceſſary to apprehend ſome of the more prominent forces, by which it is impelled, in order to ſee the relation to them of Litera-

ture, Science and Art. The moſt prominent of theſe forces are: 1ſt. The intellectual and moral impulſe given to the world by works of genius; 2d. The movement of *ſcientific diſcovery* reſulting from the accumulation of *ſcientific facts*; 3d. The regulating and elevating influence of *Divine Revelation.* Theſe are the principal forces by which ſocial progreſs is carried on. The point which we are to conſider, is the bearing upon theſe forces of the accumulation, in ſociety, of literary, ſcientific, moral and religious influences, as contained eſpecially in books.

Theſe forces have neceſſarily been preſent whenever there has been any development of civilization; and whenever there has been any ſuch development, we find alſo the accumulation of ſuch intellectual treaſures as were acceſſible. I ſhall in the firſt place endeavor to give prominence to this fact, by briefly tracing the parallel hiſtories of Libraries and Civilization.

Perhaps the moſt ancient library of which we have any notice, is found in connection with one of the moſt ancient civilizations of the world. Oſymandyas, one of the early kings of Egypt, made a collection of books in a room in his palace. Over the entrance was inſcribed: ΨΥΧΗΣ ΙΑΤΡΕΙΟΝ—"The Diſpenſary of the "Soul." Such is the account given by Diodorus.[18] Wilkinſon[19] and Champollion[20] both agree that the palace referred to by Diodorus ſtill remains in the ruins known as the "Memnonium," or "Rameſium."

Among the Hebrews, two of the great forces of civilization were conſtantly preſent and active: works of genius and a divine revelation. Theſe were brought into contact at all times with the life of the nation, by the reading of the Sacred Books in the hearing of the people. The collection of theſe books formed, of courſe, the national library of the Jews. But they had alſo collections of other books, eſpecially thoſe relating to the hiſtory of the nation. Judas Maccabeus[21] cauſed extracts to be made from thoſe contained in the library of Nehemiah; and the reaſon for the making of theſe extracts is expreſsly ſaid to be the multitude of books. One of the towns taken by the Iſraelites in their conqueſt of Canaan was Kirjath-ſepher; or, as the words mean, "City of Books." The Targum calls the place Kirjath-arche, or the "City of Archives." This is undoubtedly the ſame alluded to afterwards as Kirjath-ſanah,[22] which, in Arabic and Phœnician, means "City of Law." Joſhua called the town Debir,[23] meaning a word or oracle. It is not very creditable to our modern civilization that there is now no city whoſe literary treaſures are ſo conſpicuous as to entitle it to the name of the *City of Letters*, or the *City of Books*. The effect of this literature, eſpecially the ſacred part of it, was to develop an intenſely ſtrong national and monotheiſtic feeling among the Jews; and it is this peculiar development of their civilization which has made them ſo influential an element in the hiſtory of the world.

Recent diſcoveries are rendering more clear and preciſe the ſhadowy outlines of the ſtupendous monarchies of the Babylonian, Aſſyrian and Chaldean kings. Certain it is that in the remote period in which they exiſted, they occupied almoſt the entire field of hiſtory. As might be expected, therefore, we find traces of enormous collections of records or books. In the palace of Nineveh a royal library, conſiſting of clay-tablets, has been found. About twenty thouſand of theſe have been placed in the Britiſh Muſeum. M. Jules Oppert believes theſe to have been prepared by command of Sardanapalus V. (about B. C. 650). He quotes this inſcription: "Palace of Sardanapalus, king of the world; king of "Aſſyria, to whom the god Nebo and the goddeſs "Ourmit have given ears to hear and eyes to ſee what "is the foundation of Government. They have re- "vealed to the kings, my predeceſſors, this cuneiform "writing. The manifeſtation of the god Nebo—of "the god of ſupreme intellect—I have written it up "on tablets—I have ſigned it—I have put it in "order—I have placed it in the midſt of my palace "for the inſtruction of my ſubjects."[24]

No nation has exerciſed a more powerful influence upon the intellectual progreſs of the world than the Greek; and there are moſt concluſive indications that the intellectual treaſures of that people were preſerved from age to age with the greateſt care. Of the indebtedneſs of Homer to the rich ſtores of knowledge

which before his time had been accumulated, I ſhall have, in another connection, occaſion to ſpeak. It is ſtated on the authority of Aulus Gellius that Piſiſtratus, the tyrant, eſtabliſhed a public library in Athens, in which he depoſited, after great difficulty and expenſe in ſecuring them, the works of Homer. It is ſtated, however, by Strabo that Ariſtotle was the firſt to eſtabliſh a library, and that he ſuggeſted to the Ptolemies the formation of the renowned collection at Alexandria. According to this account, Ariſtotle bequeathed his library to Theophraſtus, and Theophraſtus to Neleus. By him it was concealed from the kings of Pergamus in a cave, and after various viciſſitudes was taken by Sylla and carried to Rome.[25]

There is another account, however, which renders it probable that a part of this library, and perhaps the moſt valuable portion of it, was long before bought by Ptolemy Philadelphus and transferred to Alexandria.[26]

It is through this wonderful collection at Alexandria, chiefly, that the products of the Greek mind have entered into the civilization of the modern world. This ſplendid library is ſaid to have been founded about B. C. 290, by Ptolemy Soter.[27] It was greatly increaſed by Ptolemy Philadelphus and Ptolemy Euergetes. Its treaſures were firſt depoſited in a quarter of the city called Bruchion, where there were at laſt collected about four hundred thouſand volumes. After that, all additions were

placed in the temple of Serapis, and the number of volumes here finally reached three hundred thouſand. In the firſt Alexandrian war the part in the Bruchion was accidentally deſtroyed by fire.

The library in the temple of Serapis, however, remained, and ſubſequently received the addition of the Permagean library, conſiſting of two hundred thouſand volumes, preſented by Mark Antony to Cleopatra.

It was finally deſtroyed by the Saracens, under the order of the Caliph Omar, in 642 of the Chriſtian era.

It is ſcarcely poſſible to exaggerate the indebtedneſs of the world to this library of Alexandria. It was the great ſtorehouſe of learning for nearly a thouſand years. It bore upon its ſhelves all the marvelous intellectual wealth of Greece. The MSS. of Grecian literature, now depoſited in the libraries of Europe, and from which our editions of the Grecian claſſics are derived, are to be traced, for the moſt part, through a greater or leſs number of tranſcriptions, to their authors, through the library of Alexandria. Its powerful influence was conſtantly felt in the Roman republic and empire, to which it imparted the products of the Greek mind. We hear to-day, in the Roman civilization, the voice of literature and ſcience and art, as well as the claſh of arms, becauſe the library of Alexandria exiſted. For more than nine centuries, Alexandria was the venerable mother of the intellectual world.

A taſte for letters having been developed among the *Romans*, chiefly through the influence of the Alexandrian library, we ſhould expect them ſoon to have libraries of their own. But although there were ſome private libraries, there ſeems to have been no public one, until the time of Julius Cæſar. That extraordinary man, ſo wonderfully in advance of his age, ſaw clearly the neceſſity of intellectual culture in the new ſocial and political ſyſtem which he was about to inaugurate. He committed to Varro the taſk of collecting a Roman library on a magnificent ſcale. This noble deſign was partially fruſtrated by the aſſaſſination of Cæſar; but there are indications that the work was, at leaſt, commenced by Varro. The undertaking thus conceived by Julius Cæſar was reſerved for Auguſtus to complete.

The elder Pliny aſcribes the honor of the ſuggeſtion of public libraries under the Empire to Aſinius Pollio, who eſtabliſhed one on the Aventine Hill. Auguſtus erected two public libraries—the Octavian and the Palatine. Tiberius and Veſpaſian each founded a library, and Domitian reſtored, as far as poſſible, the libraries which had been deſtroyed in the reign of Nero. The moſt ſplendid library, however, in Rome was that founded by the Emperor Ulpius Trajanus, and called the Ulpian library. It was erected in Trajan's forum; but its treaſures were afterwards removed to the Baths of Diocletian, the ruins of which ſtill form one of the great attractions in the imperial city.

Theſe magnificent collections, in which the wealth of Greek and Roman literature was mingled, were deſtroyed by fire, or ſmitten by lightning; and after upholding and adorning the mighty civilization which had overſpread the world, were ſcattered by the Barbarians, who trampled the Empire itſelf into the duſt. The few fragments which floated over the univerſal chaos into which ſociety was reſolved, found their way at laſt into the ſecluded retreats of monaſteries, and, under the protection of the Church, waited for the revival of learning, when they entered with living power into the vaſt developments of modern civilization.

It has been a queſtion whether literature is really indebted to monaſtic inſtitutions, and whether the monks were not in truth its worſt enemies. The manner in which this diſcuſſion has been carried on ſeems to proceed upon the ſuppoſition that all monaſtic inſtitutions muſt have purſued the ſame policy, and all monks been animated by the ſame ſpirit. The fact evidently is, that there was a vaſt difference among them. In ſome monaſteries there was a ſyſtematic deſtruction of the choiceſt treaſures of antiquity, while in others they were preſerved with the moſt religious care. But the point which it is important for us to conſider is, that in thoſe caſes in which this care was exerciſed, the incalculable benefit was conferred upon the world of the preſervation of claſſic literature. All monaſtic inſtitutions, it muſt be alſo remembered,

were intereſted in the tranſcription and preſervation of the Scriptures and the writings of the Chriſtian Fathers.

At the ſame time, the continuance of the Eaſtern Empire until the fifteenth century ſecured the protection of Greek learning. For many years before the fall of Conſtantinople and the overthrow of the Eaſtern Empire, learned men left the Eaſt, with their rich ſtores of claſſic lore, and emigrated to ſouthern and weſtern Europe. There they became the patrons of learning—reviving the taſte for Greek literature, which had become almoſt extinct; gaining acceſs themſelves (many of them for the firſt time) to the products of the Latin mind; encouraging the collection and tranſcription of manuſcripts, and contributing powerfully to the great revival of Letters which ſpeedily followed.[28]

The Monaſtery of Monte-Caſſino, which ſtill exiſts, with its noble patrimony, in ſouthern Italy (excepted, as a homage to its venerable hiſtory, from the operation of the act of the Government of Victor Emanuel, which is leading to the extinction of monaſteries), is one of the moſt conſpicuous examples of the ſervices rendered to learning by theſe inſtitutions. From this ancient and renowned ſeat of learning originated ſimilar communities, which ſpread themſelves over Europe, and eſpecially in the Britiſh Iſles. Among theſe latter were the monaſteries of Yarrow, Wearmouth, Bury St. Edmunds, Croyland, Whitby,

Reading, and St. Albans—in all of which books were moſt carefully preſerved and tranſcribed.[29]

The diſcovery of printing opened a new era in the hiſtory of libraries and their connection with ſocial progreſs. Books became exceſſively multiplied, and as they were thus brought in contact with a greater number of minds, the conſequence was an immenſe increaſe in the number of authors. Modern libraries are, therefore, immeaſurably more extenſive than thoſe of antiquity or the Middle Ages. The number of volumes may not indeed be ſo much greater; but that ariſes from the fact that a printed volume contains vaſtly more than a volume or roll of MS.

As we have in all previous hiſtory found the growth of libraries always in the line of advancing civilization, ſo in our own day we find them preſent and ſteadily increaſing at all the great centres of influence and power.

Italy, which has for more than two thouſand years played ſo prominent a part in hiſtory, is peculiarly rich in libraries. They are, however, greatly deficient in modern works, except ſuch as relate to the theology of the Roman Catholic Church. I can only allude to ſome of the more prominent among them. In Rome there are ſeveral remarkable libraries beſides the Vatican. The Barberini Collection has about 40,000 printed volumes and 7,000 MSS. The Caſanata Library, named from its donor, Cardinal Caſanate, is in the Dominican Convent in the Piazza della Mi-

nerva, and has more than 200,000 volumes. The Angelica Library contains more than 84,000 volumes and about 4,000 MSS. The Alexandrine Library contains about 80,000 volumes and 3,000 MSS. The Corſini Library has about 60,000 volumes, 3,000 MSS., and 60,000 engravings. The Franciſcan Library has between 40,000 and 50,000 volumes. The Lanciſiana Library has from 30,000 to 40,000. The Library of the Roman College is ſaid to contain 70,000 volumes. The Library of the Oratory is chiefly remarkable for its MSS.

The Ambroſian Library at Milan, which was founded by Cardinal Federigo Borromeo, nephew of St. Charles Borromeo, poſſeſſes about 80,000 printed volumes and 5,500 MSS. The Brera Library contains about 125,000 volumes and 1,000 MSS.

The Library of Bologna is eſpecially rich in Oriental MSS. There are 550 of Arabic alone. It contains about 105,000 volumes and 6,000 MSS. The celebrated Mezzofanti was for a long time its librarian.

The principal libraries in Florence are the Laurentian, the Magliabechiana, the Marucelliana, the Riccardiana, and the Library of the Belle Arti. The Mediceo Laurentian, which was founded by Coſmo de Medici, is a ſplendid collection of MSS., of which there are about 7,000, and of theſe many are of great rarity and value. Magliabechi, from whom the Magliabechiana is named, was a ſervant to a dealer in

vegetables, but raiſed himſelf to the honorable poſition of librarian to the Grand Duke of Tuſcany. It contains about 140,000 printed books and 10,000 MSS. The Marucelliana contains 33,435 volumes and 1,375 MSS. The Ricardiana has about 11,000 volumes.

There are four public libraries in Naples. The Royal Library contains about 200,000 volumes and 4,000 MSS. The Univerſity poſſeſſes 25,000. The Convent of St. Philip Neri has about 18,000. The Brancacciana contains 76,000 volumes and about 1,000 MSS.

The libraries of Germany are of great extent and immenſe value. It is impoſſible at this time to do more than to glance at ſome of the moſt extenſive and uſeful.

The Imperial Library of Vienna was founded in 1440, by the Emperor Frederic III. It conſiſts of more than 365,000 volumes and 20,000 MSS. The Univerſity Library of Vienna ranks next to the Imperial Library. In 1848 it contained more than 120,000. The Royal Library of Munich is the largeſt in Germany, containing between 400,000 and 500,000 volumes and 22,000 MSS. The King of Saxony's Public Library at Dreſden contains 305,000 volumes and 2,800 MSS. The Library of Göttingen contains 360,000 volumes and 3,000 MSS. The Royal Library at Berlin contains nearly 500,000 volumes and 10,000 MSS.

France is very liberally ſupplied with libraries. Among the moſt conſiderable of the provincial libraries are thoſe of Straſburg with 180,000 books, Lyons with 120,000, Rouen with 110,000, Troyes with 100,000, Aix 95,000, Grenoble and Beſançon each about 80,000, Avignon with 60,000, Verſailles with 56,000, Amiens with 53,000, Marſeilles with 57,000, Toulouſe, Dijon and Niſmes each about 50,000, Nantes with 45,000, Caen with 40,000, Arras, Douay, Chaumont, Colmar, Cambray, Orleans, Rheims, Soiſſons, Nancy, Beaune and Montpellier each from 30,000 to 35,000. Thoſe of the capital, beſides the Bibliothèque Impériale, are the Mazarine with 132,000 books and 3,000 MSS., the Library of the Arſenal with 202,000 books and 6,000 MSS., the Library of St. Geneviève with 180,000 books and 3,500 MSS., the City Library with 55,000 volumes, the Library of the Luxembourg with 40,000 volumes, the Library of the Sorbonne with 40,000 volumes and 1,000 MSS., and the Library of the Inſtitute with about 80,000 volumes.

But the moſt ſplendid library in France, and in the world, is the Bibliothèque Impériale, in Paris. It was founded by King John, who poſſeſſed only from ten to twenty volumes, but was increaſed to 900 by Charles V. The collection was afterwards ſcattered and loſt. Louis XI., in the latter part of the fifteenth century, laid again the foundation of this library. Great additions were made by Francis I. Subſequent

monarchs enriched the collection, and ſcholars added to it their private ſtores. At the cloſe of the ſeventeenth century it numbered 50,000 printed books and 15,000 MSS. In 1784 it had increaſed to nearly 200,000 volumes. This increaſe was checked for a time by the Revolution; but, in 1797, an addition of 500 MSS. from the Vatican was made, including the ineſtimable Codex Vaticanus. In 1858 the library had increaſed to the prodigious number of 860,000 printed volumes, 86,000 volumes of MSS., 300,000 charts and deeds, 1,390,000 prints, and a moſt perfect collection of maps, charts, &c. It is acceſſible to all, and is frequented daily by from 300 to 400 readers. It is the glory of France to have accumulated the largeſt and moſt valuable library in the world.

In the Britiſh Iſles there are many libraries of very great value, of which a brief notice will be given.

The Library of the Royal Society was founded in 1667, by the noble gift which John Evelyn induced Henry Howard, afterwards Duke of Norfolk, to make to the Society. It contains about 41,000 volumes, and is peculiarly rich in works upon mathematics and the phyſical ſciences.

Nearly all the cathedrals of England have libraries of greater or leſs value, of which that of Durham, enriched by the benefactions of Dean Sudbury and Biſhop Coſin, is perhaps the moſt important. The library founded by Archbiſhop Bancroft, in the reign of James I., and which was placed, until recently, in

Lambeth Palace, now occupies a noble hall built by Archbiſhop Juxon. This library contains about 25,000 MSS., which are divided into ſeven ſets, diſtinguiſhed as Codices, Lambethiani, Whartoniani, Carewani, Teniſoniani, Gibſoniani, Miscellanei and Suttonniani.

The Bodleian Library was founded by Sir Thomas Bodley in the reign of Elizabeth. It has been increaſed by numerous and princely benefactions, eſpecially by Sir Robert Cotton; Sir Henry Seville; Archbiſhop Laud; John Selden; Sir Kenelmn Digby; Thomas, Lord Fairfax; Dr. Thomas Barlow, Biſhop of Lincoln; Richard Gough; Francis Douce, and Robert Maſon. It is eſtimated to contain upwards of 256,000 volumes of printed books, and about 22,000 volumes MSS. It is particularly rich in Oriental MSS.

The Britiſh Muſeum, which takes the precedence of all libraries in the Britiſh Empire, may be ſaid to have been formed by the union of four libraries: the Royal, the Cottonian, the Harleian and the Sloanian. The Royal Library dates back to the time of Henry VII. It was increaſed by the collections of Cranmer and Caſaubon. Edward VI. added to it the important MSS. of Martin Bucer. The rich collection of the MSS. belonging to the Earl of Arundel was alſo added. George II. conveyed the library to the Britiſh Muſeum. The Cottonian Library was founded by Sir Robert Bruce Cotton, who collected MSS.

illuſtrating the early hiſtory of England. His ſon, Sir Thomas Cotton, and his grandſon, Sir John Cotton, added greatly to the collection. In 1700 this library became the property of the nation, by act of Parliament, and was opened for public uſe. The Sloanian Library was founded by Sir Hans Sloan. At his death he bequeathed it to the Britiſh nation, on condition that £20,000 be paid to his executors—a ſum leſs than one fourth of the value of the collection. In 1753 Parliament came into poſſeſſion of this noble library, and alſo of the Harleian MSS. The Cottonian Library was added, and the Montagu Houſe purchaſed for their reception. In 1759 the Royal Library was added by George II. Since that time the additions to this ſplendid foundation have been enormous. The buildings alone, ſince 1823, have coſt nearly £700,000, and the whole expenditure has been upwards of £1,100,000. The books occupy more than forty miles of ſhelves.

The libraries of Scotland, Ireland, Spain, Portugal, Switzerland, Holland, Belgium, Bohemia, Hungary, Poland, Ruſſia and Turkey are, in many inſtances, extenſive and valuable, but it is impracticable, at preſent, to give any detailed notice of them.[20]

In reviewing theſe enormous collections of books and MSS. the reflection may occur to ſome minds that vaſtly the greater proportion of them are utterly uſeleſs, and that there is no adequate reaſon for their accumulation and preſervation. But there could be

no greater miſtake than ſuch an eſtimate as this. No one can tell what value may finally come to be attached to that which is apparently the moſt inſignificant book or MS. A very ſingular and intereſting illuſtration of this is furniſhed by the hiſtory of libraries. This illuſtration is found in the fact of the preſervation for ſeveral centuries in one of the libraries of Rome of the Report of Pontius Pilate of the crucifixion of our Saviour. That ſuch was the fact there can be no reaſonable doubt, from the following conſiderations: in the firſt place, Pilate was required by law to report all his official acts to the emperor, and that he did ſo in this particular caſe cannot be queſtioned. That this Report was depoſited in the public archives, would be alſo unqueſtionable, even if no poſitive evidence exiſted that ſuch was the caſe. Such a report would undoubtedly be depoſited in the library of the houſe of Tiberius, which was in exiſtence, with that of Trajan, in the Baths of Dioclетian, early in the fourth century, as we learn from the incidental teſtimony of Vopiſcus. The only great fires by which theſe records could have been endangered were in the reigns of Nero and Titus. But after theſe fires it is certain, from the teſtimony of Suetonius, that the Commentaries and Acts of Tiberius Cæſar exiſted. From that time no cauſe likely to have occaſioned their deſtruction is known to have occurred until the incurſions of the Barbarians. Theſe records were open to public examination, and

were appealed to by the early Chriſtians as furniſhing the evidence of the truth of their ſtatements as to the circumſtances of the crucifixion of CHRIST. At the very time when we know that the Acts of Tiberius were in exiſtence, and when beyond a queſtion the reports ſent to him from the governors of the provinces were in exiſtence alſo, we find this ſtatement in the firſt Apology of Juſtin Martyr preſented to Antoninus Pius and the ſenate of Rome about the year A. D. 140. "That theſe things" (referring to the crucifixion) "were ſo done, you may know from the "Acts made in the time of Pontius Pilate."[31] Afterwards, having mentioned ſome of our Lord's miracles, he adds, "and that theſe things were done by "Him, you may know from the Acts made in the "time of Pontius Pilate."[32] Tertullian, in his Apology, about the year A. D. 200, appeals alſo to theſe records as exiſting and well known in his time. "Of all theſe things," he ſays, "relating to Chriſt, "Pilate, in his conſcience a Chriſtian, ſent an account "to Tiberius, then emperor."[33] In another place, ſpeaking of the darkneſs of the ſky at the crucifixion, he ſays, "you have in your archives the relation of "that phenomenon!"[34]

In the ſixteenth chapter of "The Decline and Fall "of the Roman Empire," Gibbon queſtions the teſtimony of Tertullian as to this Report of Pontius Pilate. His language is—"We are required to be-"lieve that Pontius Pilate informed the emperor of

"the unjuſt ſentence of death which he had pro-
"nounced againſt an innocent, and, as it appeared, a
"divine Perſon, and that without acquiring the merit
"he expoſed himſelf to the claims of martyrdom."
The ſimple point to be eſtabliſhed is this, that ſuch a report from Pontius Pilate was in exiſtence in the Roman archives in the time of Tertullian, or about two hundred years after the birth of Chriſt. The firſt thing to be conſidered is the fact that the governors of the provinces reported their official acts to the government at Rome. This is evident from Pliny's letters to Trajan, and from Philo's ſtatement that the Acts or Memoirs of Alexandria were ſent to Caligula.[25] The circumſtances of Pilate's courſe were ſuch as to render it more than ordinarily neceſſary that ſuch a report ſhould be made. His heſitation in paſſing ſentence upon Jeſus was moſt likely to give an occaſion to the Jews of criticiſm and complaint. Some explanation would therefore be required from Pilate, who could give no better juſtification of his courſe than his eſtimate of the character of Jeſus, the wonderful phenomena of the crucifixion, and the fact that he condemned him to be crucified, only becauſe he was unable to reſiſt the demands of the Jews. The circumſtances of the caſe, therefore, would render it in the higheſt degree probable, independently of any other conſideration, that a report on this ſubject was ſent by Pilate to Tiberius.

When received, this report would, of courſe, be

depoſited among the Commentaries and Acts of Tiberius. Theſe documents, under the name of the Library of the Houſe of Tiberius, ſeem, from the teſtimony of Suetonius, to have been firſt depoſited in the Apollineum.[36] In the time of Aulus Gellius, a contemporary of Juſtin Martyr, they were in the Temple of Trajan.[37] Vopiſcus, early in the fourth century, ſtates that he made uſe of books from the Library of the Houſe of Tiberius, which, in his time, was in the Baths of Diocletian.[38] It is certain, therefore, that the library in which this Report would really have been depoſited, and of which it would form a part, was in exiſtence in the time of Juſtin Martyr and of Tertullian, and until the fourth century.

The next point to be conſidered, is that the teſtimony of Juſtin Martyr and Tertullian is not to be diſcredited by the ſtatements by which it is accompanied, or by the additions to the ſtory which were ſubſequently made, or by the pretended acts of Pilate, which are extant at the preſent day. Tertullian ſtates that Tiberius, on the receipt of the account of our Saviour's death, propoſed to the Senate that he ſhould be placed among the gods.[39] Whether this is true or not, it does not affect the credibility of the teſtimony under conſideration. In the caſe of this ſtatement as to the propoſal of Tiberius, Tertullian may or may not be ſpeaking of ſomething within his own knowledge. In the caſe of the Report of Pilate, he ſpeaks as if of his own knowledge of a then exiſting fact.

The account, as we have it in Juſtin Martyr and Tertullian, is amplified with the addition, doubtleſs, of ſome incorrect ſtatements, by Euſebius,[40] Chryſoſtom,[41] Oroſius,[42] Zonares,[43] and Nichephorus;[44] but theſe additions, even if incorrect, do not affect the credibility of the original witneſſes; neither is their credibility affected, or the ſtatements which they make rendered, in any degree, leſs probable by the various documents purporting to be "Acts of Pilate" which ſubſequently appeared. Some of theſe are now extant, having been collected by Fabricius and Tiſchendorf. The fact of theſe forgeries rather indicates the exiſtence of a true original, upon the credit of which they obtained circulation.

But whatever opinion may be entertained as to the truſtworthineſs of Juſtin Martyr and Tertullian, it is to be remembered that each preſented to the Roman Government a vindication of the Chriſtian faith, and in this vindication aſſerts, as a fact, than which nothing could have been more eaſily diſproved, if it were not true, that Pilate made a report of the crucifixion of Jesus to Tiberius, and that this report was in the archives of the State. It is incredible that ſuch a ſtatement would have been hazarded, under ſuch circumſtances, unleſs it had been known to be true.

It is a ſignificant fact that Tacitus connects the name of Chriſt with that of Pontius Pilate.[45] This is referred to by Frederic von Schlegel, who receives the ſtatement of Tertullian as true.[46]

Now, since Pontius Pilate must have made such a report to Tiberius, since the library in which it would most naturally have been deposited was in existence in the fourth century, since the Commentaries and Acts of Tiberius were in existence in the time of Domitian, in the latter part of the first century, and no cause adequate to their destruction is known to have occurred from that time until the inroads of the Barbarians, and since this report is appealed to by Justin Martyr about A. D. 140, and by Tertullian about A. D. 200, each in an address to the very persons in whose custody such a record, if there were one, would be kept, the fact of its existence is beyond reasonable dispute, and furnishes a most interesting and conclusive proof of the important services which the collection and preservation of public records have rendered to the world.

Works of genius have been referred to as constituting one of the great moving forces in human progress. A common idea in regard to genius is that it is an original power, to a great extent independent of the intellectual stores which have previously been accumulated. A moment's consideration of those great works of genius, which have commanded the admiration and elevated the character of the world, will satisfy us of the high degree in which they are dependent upon the whole previous intellectual development of the race.

If we go far back in the history of the world, to the

time when Homer ſang his immortal Epic, in the early morning of Grecian poetry, philoſophy and art, we ſhall find that the materials of this wonderful work are not newly created. They exiſt in the thought and life of the previous ages, and Homer has only tranſfuſed them with the vital power of his immortal genius, and thus made them a living energy for all coming time. Mr. Gladſtone[17] has traced, with wonderful analytic power, the development, from the great primeval revelation, of the ſocial, philoſophical and religious ſyſtems of the Homeric age. The reſults of this development Homer muſt have had at his command; and the perfect familiarity with them, by which he was enabled to enter into the advancing thought of his age, was the condition upon which he obtained his overmaſtering influence and his immortal fame.

Take the caſe of Dante, whoſe Divina Commedia marks the reſurrection-morning of Italian and, indeed, of European literature. There is no iſolation on his part from the great paſt. On the contrary, it is only becauſe he gathered it up in all its vaſt details into himſelf, that he has been able ſo marvelouſly to enrich the world. The very fact that Virgil appears as his guide through the inviſible world, is a ſignificant indication of the links which bind him to the realm of letters in the Roman and the Grecian ages; while the eccleſiaſtical learning, which is apparent on every page, and the whole metaphyſical ſyſtem of mediæval

philoſophy, which he has condenſed in his extraordinary poem, ſhow that he followed the thread of thought from ancient down to modern times.

Turn your thoughts now to Shakeſpeare! Here you would expect, perhaps, to find almoſt an intellectual creation *ex nihilo*, an original force aſſerting itſelf in entire independence of previous thought. But an examination of his marvelous works, which have exerciſed ſuch a ſtupendous influence upon the Anglo-Saxon mind, will ſhow us the innumerable points at which they are linked in with the previous intellectual development of the world. At the touch of this magician, the hiſtory and the poetry, the philoſophy and the art of claſſic ages reappear; the old traditions and mythologies of northern barbarians come forth from the darkneſs of their ſepulchres, and the new philoſophy, into which all previous growth had finally flowed, moves everywhere in the two-fold form of revealed religion and inductive ſcience, determining the character and progreſs of the modern world. There is, it is true, a power of intuition in genius; but no intuition can make one familiar with the intellectual ſtores of the paſt, unleſs thoſe ſtores are collected and explored. It is the intuition of genius which enables one to perceive what ideas, in all this vaſt accumulation, are living and eternal; and theſe ideas are wrought into new and captivating forms, in which, henceforth, they lead in the progreſs of mankind. It was only becauſe the capacious mind

of Shakeſpeare became, to ſuch an extent, the receptacle of univerſal knowledge, that he is, in ſo great a degree, a univerſal man.

Take but one more example, in the caſe of Goethe. Poſſeſſed of the moſt wonderful genius of any man ſince Shakeſpeare, he had attained, alſo, the wideſt culture. There is ſcarcely any field of literature, ſcience or art which he had not explored. His works are an epitome of German, and, indeed, of all philoſophy. The principles of all previous criticiſm are analyzed and reduced to a ſyſtem and ſcience. The controling ideas of the age have clearer expreſſion given to them, and enter upon a new era of influence in ſociety. The materials which he has wrought into his marvelous creations were ſcattered everywhere throughout all hiſtory, and in every department of thought. He finds them in the majeſtic intellectual repoſe of Egypt and the Eaſt; in the multitudinous activity of the Grecian mind; in the Roman poetry, oratory, ethics and ſtatemanſhip; in the dreamy ſpeculations of the middle ages; and in the vaſt continents of mental wealth which modern reſearch has diſcovered and explored. The rich accumulations of the paſt enabled him to give a new impulſe to the future. There is thus evident a moſt intimate relation between the accumulation of literary ſtores in libraries, the development of genius, and the providing of it with the inſtruments of its mighty influence.

There is danger, however, that we ſhall not have any adequate idea of the importance of collecting and preſerving books, apparently the moſt worthleſs, as well as thoſe which have vindicated their claim to be regarded as ſtandard works. We may admit that the works of the great poets, philoſophers and ſtateſmen of the world ſhould be preſerved in all our libraries, but we may not unreaſonably inquire of what poſſible uſe it can be to perpetuate the exiſtence of that which is evidently utterly unworthy to exiſt? In reply to this inquiry it may be ſaid, that, without taking into account the fact that we may be miſtaken in our eſtimate, and that which we pronounce worthleſs, the future may find to be of unſpeakable value; I ſay, without taking this into account, the very worthleſſneſs of ſuch productions may be a fact, which it will be at ſome time, moſt important to know. In eſtimating the effects of various ſyſtems, ſocial, political or intellectual, upon the mind or character, the diſcovery of ſome obſcure pamphlet, written under certain influences which may be under conſideration, will oftentimes prove a very important witneſs, and throw unexpected light upon the queſtion involved. Every reflecting reader of Buckle, who has made, perhaps, the moſt elaborate attempt to treat the Hiſtory of Civilization inductively,[48] muſt have noticed how conſtantly he appeals to evidence furniſhed by what is uſually conſidered the mere rubbiſh of our great libraries. Upon this evidence, thus collected from the

moſt obſcure ſources, the character of epochs is in a great meaſure determined, and the foundations of ſocial ſyſtems laid. If his concluſions are not always logically drawn, or his theories ſound, he has ſtill incidentally eſtabliſhed the value, at leaſt in his department of philoſophical hiſtory, of every product of thought in every age. Their importance in the department eſpecially of phyſical ſcience, we ſhall ſee as we proceed.

The inductive method of inveſtigation has diſcloſed the true ſecret of the progreſs of the phyſical ſciences. Two things are abſolutely requiſite in this progreſs—facts and ideas. According to the conception prevalent down to the time of Lord Bacon, the obſervation of facts was deemed of but little conſequence, and even unworthy of a philoſopher. The diſcovery of natural laws was to be attained by an effort of the mind, occupied alone with the ideas and principles of nature. As an inevitable conſequence, ſcience was ſterile, and no increaſe was realized. If diſcoveries were made at all, they were the reſults of a happy accident. But juſt ſo ſoon as the true method of inveſtigation came to be clearly underſtood, the progreſs of ſcience became wonderfully rapid, and has at laſt culminated in the brilliant and beneficent diſcoveries of the preſent age. It is to be remembered, alſo, that there muſt be the obſervation of facts, not only in order that ſcientific theories may be ſuggeſted to the mind, but that they may alſo be verified. It

is in the conſtant obſervation of phenomena that the true progreſs of ſcience is to be found. The more extenſive the induction of facts, the wider its ſweep, and the more comprehenſive its details in relation to any ſubject, the more probable is the attainment of ſatisfactory reſults. Every new obſervation is therefore ſo much added to the treaſury of ſcience, and the ſcientific achievements of to-day reſt upon innumerable obſervations of nature in the paſt. It is impoſſible, therefore, to exaggerate the importance of preſerving all the records of obſervations which at any time have been made in the realm of nature. If they are not needed now, they may be needed, and no one can tell how greatly, in the future. The time may come, and is moſt likely to come, when ſome earneſt ſeeker after truth will find in an obſcure work, in one of our great libraries, ſome recorded obſervation of phenomena that will reveal to him the ſecret of a natural law which it is of the higheſt importance for ſociety to underſtand. Take any of the great diſcoveries of the laws of nature which have been made. They are not due chiefly to the genius of thoſe who made them. The accumulation of facts, which had become the poſſeſſion of ſociety, rendered the diſcoveries of Kepler and Newton inevitable, and *they* became the diſcoverers only becauſe they were able to interpret theſe facts more quickly than others. If the knowledge of facts is within reach, there will always be men who will penetrate to the laws which control

them. Nothing then can conduce more greatly to the progreſs of ſcience, and therefore to the material welfare of ſociety, than the accumulation and preſervation of books which contain the records of obſerved phenomena.

Every department of ſcience furniſhes abundant illuſtrations of this; but perhaps it is nowhere more beautifully illuſtrated than in the hiſtory of diſcoveries in optics. As we trace this wonderful courſe of ſteadily-progreſſing diſcovery up to the moſt brilliant and ſtartling reſults, we ſee how each ſtep reſts upon the whole previous accumulation of obſerved facts.

Notwithſtanding the averſion of ancient philoſophy to the inductive method, Ptolemy had made obſervations upon the angles of the refraction and incidence of light. Theſe obſervations were carefully conſidered, and in certain points corrected, by the Arabian mathematician Alhazen. He alſo gives directions for making experimental meaſures of refraction. Theſe obſervations and hints as to experiments led Vitello, who lived in the thirteenth century, to thoſe inveſtigations which are to be found in his work on optics; but ſtill the true law of refraction was not diſcovered. Kepler wrote a ſupplement to Vitello, and attempted to reduce his obſervations to a law, but while making progreſs in the right direction, reached only an approximately correct reſult. From this point, however, Willebrod Snell conducted his inveſtigations

until he diſcovered the law, as it is called, of the ſines. This led to the diſcovery of the true explanation of the rainbow by Deſcartes. Theſe obſervations and reſults further led to the diſcovery of the law of diſperſion by refraction, and ſo to the wonderful diſcovery, by Sir Iſaac Newton, of the unequal refrangibility of different rays of light. The diſcuſſion of the Newtonian theories, by Sir David Brewſter and the celebrated Goethe,[49] laid the foundations of thoſe wonderful reſults which have been reached by more modern laborers in the ſame field—Young and Freſnel and Biot and Faraday and Wollaſton and Frauenhofer, not to mention many others in the ſame departments who have obtained honorable diſtinction. Theſe reſults are to be ſeen in the brilliant diſcoveries in photography, which have added ſo much to the beauty and effectiveneſs of ſcience and art in our day. They are to be ſeen alſo in the wonderful concluſions to which the aſcertained fact of the polarization of light has led as to the ultimate conſtitution of matter. And more aſtoniſhing and ſtartling than all, is the recent diſcovery of ſpectral analyſis, which detects with unfailing accuracy the preſence of the moſt minute ſubſtances, enables us to tell the elements of which ſuns and ſtars are compoſed, and to reſolve the mighty nebulæ upon the far-off confines of creation![50]

Now, all this progreſs has been due to the accumulation of facts in this one department of ſcience.

Every recorded obſervation, even when made the baſis of a falſe theory, has yet been a ſtep in this onward march, and has contributed to the final reſult. But we are to remember that this is but one of the innumerable departments of ſcience, and by no means the moſt fertile in practical and beneficial application. The ſame principle holds good in relation to all. The accumulation and preſervation of obſerved facts and experiments alone inſure that rapid development of ſcience which is conferring ſuch benefit and glory upon the preſent age. The extent to which our intereſts are affected by ſcientific inveſtigation is incalculable. There is no avenue to wealth which is not within the domain of ſcience. Whatever relates to navigation, to agricukure, to mining operations, to the various tranſactions of trade; all that belongs to ſocial inſtitutions and to civil government; whatever is involved in ſanitary reform, the prevention and cure of diſeaſe, and the promotion of phyſical vigor; the whole ſcheme of charitable efforts for the amelioration of the evils of pauperiſm and the ſocial and moral elevation of mankind; all theſe, in all their vaſt extent and relations, are dependent upon the progreſs of ſcience, and are directly promoted in their efficiency and excellence by the collection and preſervation of recorded facts in all the departments to which they relate.

Having thus conſidered the influence of works of genius and of ſcientific inveſtigation in ſocial prog-

reſs, we have only to conſider, in concluſion, the influence of moral and religious ideas, and the bearing upon them of collections of intellectual wealth in libraries. This will require only a brief conſideration.

Moral and religious ideas conſtitute the permanent and ſtationary influences in ſocial progreſs, juſt as ſcientific diſcoveries conſtitute the progreſſive. It is not true, however, that morals and religion are not alſo in a very high ſenſe progreſſive. The difference is this—ſcience depends entirely upon diſcovery, whereas diſcovery is a very inferior element in morals and religion. Moral and religious ideas proceed from intuition and revelation. They are more clearly apprehended from one generation to another; but ſtill the elements out of which moral and religious ſyſtems are formed are always preſent in the intuitive operations of the mind, and in the revelation which we have from God. But while this is ſo, there is need of conſtant influences in ſociety to lead men to the recognition and acceptance of theſe moral and religious principles. Theſe influences are of various kinds, but not the leaſt powerful among them is the effect, in a community, of a library on a large and liberal ſcale, compriſing the intellectual wealth of all generations. The moral and religious influence exerted by ſuch a library is manifold. It ſubſtitutes a ſalutary pleaſure for groſs and vicious indulgences, and confers a moral benefit by propoſing intellectual inſtead of ſenſual gratification. Scarcely anything is

more calculated to confer pleaſure, and at the ſame time to elevate the ſoul, than familiarity with the works of the great writers of the world.

If a community can be educated into a taſte for literary culture and the beautiful productions of art, and the halls of a great metropolitan library be thrown open to the young, a powerful influence will be exerciſed to reſtrain diſſipation and to raiſe the tone of public thought and feeling.

Moral and religious impreſſions in a community are exceedingly dependent upon the influence of books, and the cultivation of a taſte for the fine arts. Books bring to bear upon us the example of the great and good. The record of their virtues, achievements and ſacrifices, in all ages, impreſſes the imagination, excites emulation and rouſes action.

But, beſides theſe general impreſſions and influences, the literature of the world is full of poſitive teſtimonies to the power and renovating effect of Chriſtianity upon man and the ſocial ſtate. No one can attentively ſtudy the hiſtory of the Chriſtian centuries without diſcerning a force in human affairs, which is wielded by no human arm, which is the product of no mere natural laws, but which is divinely originated and divinely directed for the higheſt welfare of mankind. Moſt certain is it, to the hiſtorical ſtudent, that the progreſs of the race is inevitably towards the adoption and univerſal application of the great fundamental Chriſtain ideas. The clearer, however, is the

underſtanding of this in the world, the more rapidly will this progreſs be accompliſhed. Whatever, therefore, illuſtrates the hiſtory and influence of Chriſtianity—whatever ſerves as a bulwark to the evidences of Chriſtain faith—whatever elevates and ſpiritualizes the tone of thought and feeling, exerciſes a moſt ſalutary effect upon the moral and religious character of the community.

Now it is amazing to what extent Chriſtian ideas pervade the literature of the Chriſtian world! No one would imagine it, had it not been made a ſpecial ſubject of inquiry. To ſuch a degree is this true, that it has been aſſerted, and without doubt on good foundation, that if the Scriptures of the Old and New Teſtamant were deſtroyed, they could be replaced from the writings of the firſt four centuries of the Chriſtian era. And not only is this ſo, but hiſtory, poetry and art are full to repletion of Chriſtian ſentiments and ideas; ſo that it is ſcarcely poſſible to come in contact anywhere with modern thought and inveſtigation without finding ourſelves in the preſence of the great verities of the Chriſtian faith.

It is not eaſy, therefore, to exaggerate the influence of libraries in contributing to that force in ſocial progreſs, which proceeds from the moral and religious ideas, which are baſed upon a divine revelation. If, therefore, we would ſtrengthen the influences of theſe ideas in all their manifold applications to the duties of honeſty, integrity and benevolence, of loyalty to

government and law, and of universal brotherhood we shall do well to bring that intellectual wealth which furvives the defroying influence of time, because it has truth in it, to bear, in large meafure, upon the thought and feeling of our age.

I have thus preferred the various departments of the fubject which has been under confideration. We have feen the hiftory of libraries running parallel with the hiftory of civilization. We have feen their influence upon the great moving forces of focial progrefs, works of genius, fcientific difcovery, and moral and religious ideas, as barfed upon a divine revelation.

The legiflative action, previoufly referred to, gives a practical importance to thefe confiderations which it is not eafy to exaggerate. The propofition is before us to avail ourfelves of the liberal appropriation of land, &c., in the Central Park, which the Commiffioners thereof have fet apart, for the efablifhment of the Hiftorical Mufeum of Antiquities and Science, and a Gallery of Art.[91] It is to be remembered that the chief object for which this Society was eftablifhed is the collection of books and manufcripts relating to the hiftory of the United States, and efpecially of the State of New York. In purfuance of this object, the archives of this Society, as has been ftated, already contain rich collections of materials which throw light, not only upon our early focial and political pofition and character, but alfo upon the hiftory of fome of the moft ancient kingdoms heretofore alluded to, which exifted

in ages long antecedent to the dawn of Chriſtianity, and are interwoven with the general hiſtory of all ſubſequent times.

Theſe collections are, year after year, illuſtrated and enriched by the diſquiſitions, inveſtigations and contributions of the honorary, correſponding and reſident members of this Society, and its friends and ſupporters at home and abroad. We have thus accumulated, and are conſtantly engaged in accumulating, treaſures of ineſtimable value for the great hiſtorians of our own day, and for thoſe by whom they are to be ſucceeded. All that has been ſaid of the importance of libraries in general, to the literary and ſcientific culture of a nation, applies with equal force to the relation and importance of hiſtorical documents and books to the hiſtory of any people. And this concurrence of events favorable to the eſtabliſhment on a large ſcale of a Hiſtorical Library and Muſeum of Science and Art ſummons us to the enjoyment of this great privilege, and the performance of this imperative duty.

But this library need not and ſhould not be excluſively a Hiſtorical Library. It may, and ſhould, in connection with this prominent idea, embrace all the departments of literature and ſcience and arts indirectly, as well as directly, relating to its chief deſign, and be a centre and ſource of intellectual light for this city, State and nation.

The opportunity for us now to inaugurate a new

power in the ſocial progreſs of the nation is one of the grandeſt that has ever been offered.

We ſhall be greatly wanting in duty, and inſenſible to the high privilege beſtowed upon us, if we do not embrace it. The peculiar characteriſtics of the age and of our own poſition preſent claims upon us in this reſpect which have never before been ſo imperatively urged in the hiſtory of the world. This nation is governed not by force, but by ideas. The hiſtory of the laſt four years ſhows us the tremendous force and ſupremacy eſpecially of moral ideas. The ſphere of theſe ideas is to be widened, and they are to be impreſſed more and more deeply upon the public mind. And this can be done in no more effectual way than by eſtabliſhing well-ſelected Libraries throughout the land. Our country, more than any other in the world, is dependent upon the virtue of the people; and their virtue is largely dependent upon their intelligence and education; and theſe depend upon the intellectual ſtimulus which they receive.

"The *ſenſe of the people*, as we call it," ſays Dr. Prieſtley, "though no nominal part of the conſtitution, is "often felt to be a real check upon public meaſures, by "whomſoever they are conducted; and, though it is "only expreſſed by talking, writing and petitioning, "yet tumult and inſurrection ſo often ariſe, when the "voice of the people is loud, that the moſt arbitrary "governments dread the effects of them." How

potent, then, is that "voice" when it is the utterance of the people themſelves, who, in this country, are the governing power.

The city of New York is ſo ſituated as to exerciſe a vaſt influence upon the deſtinies of the nation. Its geographical poſition is ſuch as to place the whole country under contribution. The cotton and rice of the South, the grain and cattle of the Weſt, the products of New England farms, the oil and iron and coal of the Middle States, the mineral wealth, the ſilver and the gold upon thoſe diſtant ſhores which are waſhed by the waves of the Pacific, find their way to this metropolis, and from this point, as a radiating centre, are poured forth to every portion of the world. It is impoſſible to deny that this fact beſtows unbounded influence upon this great and rapidly expanding city. The traders and merchants and profeſſional men who are called here on buſineſs or pleaſure come in contact with the great ideas of the age, are imbued with them, and aid, wherever they go, in their diffuſion. Whatever intellectual influences are dominant here—whatever ſyſtem of thought prevails here—will exerciſe a ſtupendous power throughout the whole extent of our country.

It is a circumſtance moſt worthy of our conſideration that the future proſperity and glory of this city depend upon laws of nature, or, rather, upon nature's GOD. The parallel of latitude upon which we are ſituated is that which is, perhaps, more than any other,

favorable to the development of the agricultural wealth of the country. And, if we follow that parallel from the Atlantic to the Pacific coaſt, we ſhall find that it wonderfully coincides with the great routes neceſſarily followed by commerce and travel. At the ſame time, this line of communication is acceſſible at almoſt every point from the extreme northern and ſouthern portions of the country.

There is another remarkable fact in our poſition which confers an extraordinary advantage. This ſame parallel of latitude, while it is the moſt favorable, ſo far as the great interior is concerned, would be too far north were it not for a wonderful proviſion of nature, by which the heated waters of the Mexican Gulf flow in one mighty ſtream through the Atlantic Ocean, moderating the ſeverity of the weather on our coaſt, and making it eaſily acceſſible in the moſt wintry ſtorms. Thus theſe and other influential facts and circumſtances, as by a decree of Heaven, ſeem to have marked out this ſpot as the central radiating point of commercial influence, of accumulative facilities of intercourſe and combined controling power, which cannot fail to make the port of New York the chief entrepot of this hemiſphere, and the city itſelf the great diſtributive emporium for every portion of the New as well as of the principal marts of the Old World.

Now, when we reflect upon the probable future of this Republic, we ſhall ſee how vaſt is the reſponſibility

which is impoſed upon us. We are juſt entering upon a new era in our hiſtory. A fierce and ſanguinary ſtruggle, through which we have juſt paſſed, and which would have proſtrated any other nation, leaves us vaſtly ſtronger and more conſcious of our ſtrength than before. There are certain peculiarities in our caſe which, in the Providence of God, have ſecured this reſult. For the firſt time in the hiſtory of the world, a government is eſtabliſhed whoſe theory it is to protect no intereſts and to ſeek no good but thoſe of the people at large; and this government has for its ſphere a vaſt territory, lying upon two oceans, and embracing every variety of climate and ſoil. A new and irreſiſtible moral power has been added to this government by the ſanction which it has given to univerſal freedom. God has provided everything here neceſſary to the grandeſt development. The ſources of our wealth are inexhauſtible. They preſs upon us in every valley, by every ſtream, on the mountains, through the pathleſs foreſts, in the ſunleſs mines. The bracing airs of the temperate zone breath ſtrength and vigor into the frame, and fit man for the taſk of ſubjecting to himſelf the power and riches of nature. The Old World is pouring its millions of population upon our ſhores, filling up our waſte territories and furniſhing the wonderfully varied materials which our inſtitutions are to mould and faſhion. A ſtupendous development here of power and grandeur, beyond anything that the world has ever ſeen, is certain.

Whether it ſhall be for good or evil depends upon the intelligence and virtue of the people. We might almoſt fancy the Genius of the Republic, with eye fixed upon the yet diſtant and uncertain, but ſwiftly coming future, declaring our poſſible glory, but warning us of our imminent peril. We may diſregard her pleadings, as the deluded Trojans did thoſe of the frenzied Caſſandra. If that is ſo, nothing can be before us but ruin—all the more appalling becauſe of the gigantic ſcale of the cataſtrophe. But if we heed her warnings, or, rather, if we liſten to the voice of hiſtory, conſult the oracles of philoſophy,—above all, follow the path that is marked out for nations in Divine Revelation,—we ſhall be the means of conferring the moſt glorious bleſſings upon mankind, and reach the ſummit of human greatneſs and power.

How wonderfully appropriate to theſe United States, with their emblematic ſhield-bearer, and ſingularly prophetic of the future deſtiny of our Republic, are thoſe eloquent words of Milton in regard to England: "Methinks I ſee in my mind a noble "and puiſſant nation, rouſing herſelf like a ſtrong "man after ſleep, and ſhaking her invincible locks; "methinks I ſee her as an EAGLE, mewing her mighty "youth, and kindling her undazzled eyes at the full "mid-day beam; purging and unſealing her long-"abuſed ſight at the fountain itſelf of heavenly "radiance; while the whole noiſe of timorous and

"flocking birds, with thoſe alſo that love the twilight, "flutter about, amazed at what ſhe means."

Taking theſe two thoughts, the vaſt influence of the city upon the intellectual and moral character of the nation, and the wonderful deſtiny which is before it, is there not impoſed upon us a moſt ſolemn reſponſibility to make this city a ſource of intelligence and virtue for the whole land? And what can we in our ſphere do towards accompliſhing this reſult better than to lay the foundations of a Library, Muſeum of Antiquities and Science, and Gallery of Art, ſuch as that which I am now advocating—a Library, Muſeum and Gallery for the whole people, ſuch as is commenſurate with our greatneſs and unrivaled proſperity, one which ſhall furniſh every facility for the ſtudent in every department of his inveſtigations, which ſhall rouſe the public mind to noble impulſes by the magic influence of genius, which ſhall ſtimulate ſcientific diſcovery, which ſhall add ſtrength to all moral and religious inſtitutions and ideas, which ſhall be a home for the poor, for whoſe elevation our very ſyſtem of government is deſigned, where they who are ſhut out from ſo many of the refining effects of ſocial intercourſe may ſilently commune with the great intellects of all ages of the world.

The large-hearted and liberal-minded merchants, the men of wealth, literary, antiquarian and profeſſional men, the men of ſcience and the lovers of art, citizens of New York, and all whereſoever reſident,

who are intereſted in the great work which this Society earneſtly recommends to their patronage and liberality, could not well perform a grander act or attain a higher glory than by laying the foundation of ſuch a metropolitan, or rather coſmopolitan LIBRARY, MUSEUM AND GALLERY, with all the appliances which ſuch an inſtitution can poſſibly enjoy. Thoſe who ſhall accompliſh it will need no other memorial. In the coming generations, ſhould their monument be ſought, the hiſtorian might point to the material proſperity, the boundleſs charity and moral greatneſs of this city and nation, ſo largely reſulting from their far-reaching wiſdom and liberality, and ſay, as was ſaid of CHRISTOPHER WREN, amid the glories of St. Paul's Cathedral, "Si monumentum "quæris, circumſpice."

39. Apol., cap. 5, p. 6.
40. Euseb. H. E., l. 2, cap. 2.
41. Clinyr. Hom. 24, in 2 Cor., c. x, p. 624. A.
42. P. Oros., l. 7, c. 4.
43. Zonar. Ann., t. 2, p. 176.
44. Niceph., l. 2, cap. 8.
45. Cæsilius Tiberio imperatore, per procuratorem Pontium Pilatum fugitivo adfectus erat.—Tacit. Ann. xv, 44.
46. Philosophy of History, Vol. I, p. 352.
47. Studies on Homer and the Homeric Age: by the Rt. Hon. W. E. Gladstone, D. C. L. Oxford, at the University Press, 1857.
48. History of Civilization in England: by Henry Thomas Buckle. 2 vols. New York, D. Appleton & Co., 1858.
49. Zur Fortentwickelung von Goethes, Tübingen, 1810.
50. History of the Inductive Sciences: by Wm. Whewell, D. D. 2 vols. New York, D. Appleton & Co., 1858.

52. The following is a description of the premises to be apart by the Commissioners for "The Historical Museum:

"The building within Bull Park, hereinafter known as the New York State "Arsenal, together with the ground under, around, and adjoining the same, "bounded as follows, to wit: commencing at a point where the northerly line of "Sixty-third Street, if continued in the same line north-westerly, would intersect "the westerly line of Fifth Avenue; thence north-westerly on a line at right "angles with the Fifth Avenue two hundred and sixty feet; thence north-easterly "on a line at right angles with said avenue one hundred and ninety feet; thence "north-easterly on a line parallel with the Fifth Avenue two hundred and sixty feet; "thence south-easterly on a line at right angles with the said avenue four hundred "and fifty feet to the westerly line of said avenue; and thence along the westerly "line of said avenue four hundred and sixty feet to the place of beginning."